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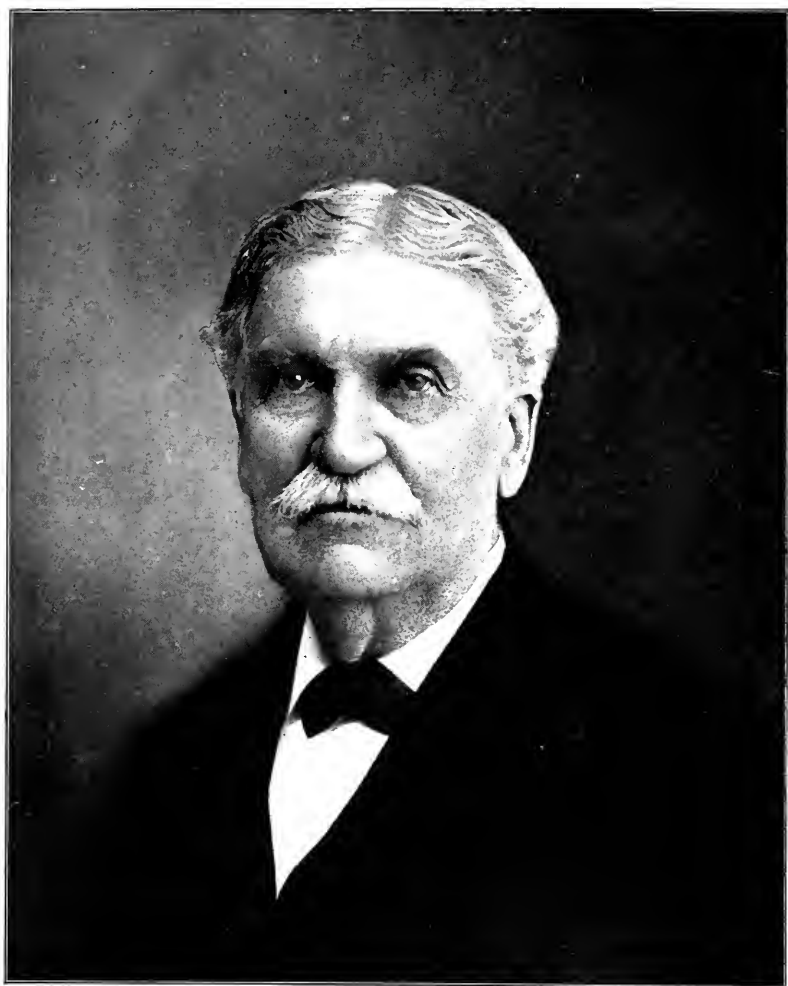
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Read what "they say" of the ERA in "Our Work," No. 12, Vol. 7, this number.

IMPROVEMENT ERA.

VOL. VII.

OCTOBER, 1904.

No. 12.

JOSEPH SMITH AS SCIENTIST.

BY DR. JOHN A. WIDTSOE, DIRECTOR OF THE AGRICULTURAL
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XI.—SUMMARY AND CONCLUSION.*

In the preceding papers it has been shown that Joseph Smith's early life and education were of such a kind as to make it very improbable, if not impossible, for him to have accumulated a store of the scientific knowledge of his day from books, or even from his associates. Further evidence of this claim was shown to lie in the comparative absence of well-known scientific facts from his writings; the absence of scientific phraseology, and in the original method of stating scientific principles.

It has been shown further, that Joseph Smith clearly recognized and stated the doctrine of the persistence or indestructibility of matter, thus relieving himself of the charge that he belonged to the hoards of charlatans, who, from ignorance or wilful deceit,

* It is perhaps needless to remark that this series of articles is not concluded at the present time because the material is exhausted. Lack of time alone makes it impossible to continue the demonstration that every principle taught by the prophet is in harmony with sound science. Probably the discussion can be taken up at a later day.

do not acknowledge the laws of nature, and in so doing make claims that excite the superstitious fears of their followers. Again, the prophet stated, a number of years in advance of its general acceptance by the world of science, a doctrine which in all respects is comparable with the law of the persistence of force which, with the doctrine of the persistence of matter, now lies at the foundation of all scientific thought.

Further, the prophet taught the unchanging relation of cause and effect, which brings the whole universe under a reign of law, and overthrows the mysticisms of old. This doctrine was emphasized at a time when the world was just beginning to insist upon it. He further taught clearly the manner in which nature's laws may be discovered by man.

Besides these fundamental notions, the prophet taught the law that the universe is filled with some subtle though material substance, the nature of which is unknown to man, but by means of which the forces of nature are able to manifest themselves. This doctrine corresponds with the theory of the luminiferous ether, which is now accepted by the best thinkers of the world. This doctrine was taught by Joseph Smith many years before it was definitely adopted by science.

The prophet also taught that all the heavenly bodies are in motion; that the solar system is but a small part of a greater and grander whole, controlled by the same laws, and that some of these other worlds are inhabited. These doctrines, which now form the foundation of the new astronomy, was discovered and accepted by the world of science after the days of Joseph Smith.

The essential element of the law of evolution was stated by the prophet, twenty-five years before Spencer and Darwin. Moreover, the law as taught by Joseph Smith is the law to which the world of science is slowly moving.

Joseph Smith was in full accord with the modern views concerning alcohol and its uses. He held that tobacco was very injurious, at a time when technical students of science were just learning to understand the poisonous principles which tobacco contains.

Tea and coffee were denounced as beverages unsuited for human use, at a time when caffeine and tannic acid, the two most

harmful constituents of tea and coffee, had recently been discovered, and their properties were not generally understood.

At the time of the prophet, practically nothing was known concerning the composition of meat, vegetables and grains. He taught that essential differences exist among the classes of grains, and that meat may be replaced in man's dietary by products of the vegetable kingdom—all of which has been verified by recent science.

He also held clear and modern views regarding time limits in geology, at a time when students were not agreed on the subject.

Besides, the writings of the prophet contain numerous suggestions of scientific application, that have not been at all discussed.

In short, Joseph Smith recognized and stated the fundamental laws of all science, the fundamental principles of physical and biological science and astronomy, together with a great number of scientific facts, and made these statements usually in advance of workers in science.

It is a surprising fact that a young man of twenty-eight, who had had no educational advantages of schooling, or reading, or society, should state clearly and correctly known laws of science; but it is marvelous that he should state fundamental laws that the workers in science did not discover until many years later. Every honest man, be he friend or enemy, must marvel, and ask, "Whence did this man derive his knowledge?"

Was he a man of lively imagination, who guessed shrewdly? If so, he was the shrewdest guesser the world has known. All that he said has come true; his bitterest enemies have been unable to prove incorrect statements of facts. Their attacks have always been on the origin of the work, on its ethical ideals (which are largely personal opinions), and on the probability that Joseph Smith was the real founder of "Mormonism"—thus tacitly admitting the greatness of the work. Had he been a guesser, simply, he would have failed somewhere, and thus revealed his weakness. But let any man show one error in the inspired writings of Joseph Smith, even when he dealt with matters which lay far outside of his daily mission. Though thousands of persons have felt impelled to war against "Mormonsim," no such error has been found. All human logic denies that he was a guesser.

Did he receive his knowledge from well educated persons, who kept themselves in the background? No documentary evidence has been found to substantiate such a view. Primarily, it is unlikely that men of intelligence and education would hide behind an ignorant boy, from the time he was fourteen until his death at thirty-nine years of age. There was nothing to gain by it; the prophet never had more wealth than just enough to live on; the pleasure that his power over his followers gave him, was more than offset by the ceaseless persecution which followed him. Besides, nearly all the fairly well educated men who joined the Church in the early days were given prominent positions in the Church, yet it is known that they were instructed or chastised by the youthful prophet whenever occasion required, as were those of no or little education. Joseph Smith was always greater than any of his followers. But above all, no educated man would have been able to tell Joseph, by means of his education, of things not yet known. The idea that Joseph Smith was only a dummy for clever heads is not tenable.

Since ordinary means were beyond his power, how did he acquire his knowledge? How was he able to look into the future, and reveal its secrets? "Ah," says a new philosopher, "I have it, he was epileptic, and had trances, during which his vision appeared;" and the philosopher proceeds to write a book proving his theory to be correct.* What a pitiful attempt to push the question into the region of the unknown; and at the same time, what a splendid acknowledgment of the fact that the life and labors of Joseph Smith transcend ordinary human explanations. Do epileptics, in their phantasms, see orderly systems of truth, which are carried into effect in their days of health and sanity? Does the epileptic see the truth that shall be revealed in the coming ages, and teach it with a stately soberness of language which admits of no uncertainty? If so, then might the race well long for the time when the great gift of healthful, reasoning imagination shall be exchanged for the ghastly disease of epilepsy. Folly of follies. The life writings and works of Joseph Smith are healthy, above all else; no trace of physical, or mental, or spiritual disease can be found in them. His teachings are given as eternal truths revealed

* *The Founder of Mormonism.*

by the God of nature; and they rise loftily above the vague theorizings of the investigator, or the uncertain gibberish of the diseased intellect. Clearness, reason, logic in method and execution, characterize the teachings and works of Joseph Smith. Have such qualities ever indicated disease?

To the person who can rise above his prejudices, and confess to himself that he is not able to explain in the manner of men how Joseph Smith came by his knowledge of ideas, men and things, comes the strong conviction that the "Mormon" prophet was inspired by a mightier power than men possess; and if that conviction is followed by a prayerful desire to know what that power is, the testimony will be given that from God, the Controller of the universe, known by various men under divers names, did Joseph Smith receive, directly, the truths which fill the pages of his published writings, and direct the lives of his followers.

God spoke to Joseph, and gave him the revelations necessary for building his kingdom in the last days. Little more than was necessary did the Lord reveal, but occasionally, for the comfort of the prophet and his associates, truths were given which hinted of the glorious order of the universe. May it not be, also, that the Lord showed Joseph many truths, similar to those touched upon in these papers, in order that later generations might have additional testimonies of the divinity of the latter-day work? Under the influence of the Holy Spirit, the boy Joseph grew into a man, whose mind was filled with the great vision of the contents and the destiny of the universe, including the future lot of mankind. No man has had a nobler education than that received by Joseph Smith.

When the historian of future days shall review the history of the growth of science, and shall judge men by the record that they have left behind them, he will place Joseph Smith as the greatest philosopher of science of the nineteenth century, and possibly of the twentieth. Then will men reverently speak of that mighty mind and clear vision, which, inspired by the God of heaven, saw, as in an open book, the truths which men have later developed, through ceaseless labor and countless vigils. Then shall the thinkers of the future speak of him as Joseph, the clear-sighted.

Knowledge, concentrated into wisdom, is the end of existence. To those who live according to God's law, knowledge will come easily. It will continue to come to his people, until it shall be the most intelligent among the nations. The Lord has said it.

"How long can rolling waters remain impure? What power shall stay the heavens? As well might man stretch forth his puny arm to stop the Missouri River in its decreed course, or turn it up stream, as to hinder the Almighty from pouring down knowledge from heaven upon the heads of the Latter-day Saints."*

(THE END.)

USES OF SORROW.

"We learn by suffering what we teach in song," the poet says. It would be truer to say that we learn by suffering what we teach in our lives.

When the great violin-makers of the middle ages wished to form a perfect instrument, they caused the tree to be felled at a particular period of its growth. The wood was then planed and cut into small pieces. These were exposed to the heat of the sun and the winter's storms; were bent, rubbed, polished, and finally fastened together with incomparable skill.

If the wood could have found a tongue, doubtless it would have begged to grow in the forest, to rustle its branches and bear its fruit as its companions were left to do, becoming at last a part of the sodden earth. But it was this harsh treatment that made one of its common boards the Stradivari violin, whose music still charms the world.

So, by countless touches of pain and loss, God fits us to bear our part in the great harmony with which true and earnest souls shall ultimately fill the world.—*Selected.*

* *Doctrine and Covenants*, 121: 33.

CARDS AND GAMBLING.

BY ELBERT HUBBARD, AUTHOR OF "A MESSAGE TO GARCIA, AND THIRTEEN OTHER THINGS," "LITTLE JOURNEYS," "CONTEMPLATIONS," ETC..

[In 1899, people began talking about Elbert Hubbard, principally because of his "Message to Garcia," which had appeared in *The Philistine*, a little magazine printed for the Society of Philistines, in East Aurora, New York. Everybody has read the message since then, but the author is still saying things that are quite as good. In a recent number, in one of his "Heart to Heart Talks with the Philistines by the Pastor of his Flock," some thoughts on cards and gambling appeared. The editors of the ERA were in hearty accord with the sentiments, and wrote Mr. Hubbard for permission to print the article in our magazine for the benefit of the young men of the Church of Jesus Christ of Latter-day Saints. Consent was kindly granted, and we commend the following to the members of the M. I. A.—EDITORS.]

As a cold business proposition, let me give you this: I would not trust an amateur gambler as far as you could fling Taurus by the tail.

I will not do business with a man who plays cards for money, if I can help it.

No individual in my employ—or anybody else's—who plays cards for money, can ever hope for promotion.

A professional gambler may be honest, but your clerk or business man who indulges in a quiet game of draw, is a rogue, a liar, and a cheat.

And the man he cheats most is himself.

And the only man he really deceives is himself.

And the man who deceives himself and cheats himself will get no chance to cheat me if the matter can be avoided.

Beware of the white face, the soft hands, and the impassive smile of the poker-player!

The amateur gambler is not necessarily a bad man,—primarily his intents are honest. He plays first simply for recreation; then, to add interest, the game transforms itself into penny-ante; from this to betting all the money he has, is a very easy evolution when the fever is on.

He wins.

But to quit when you have won, and not give your opponents a chance to win their money back, is more or less of a disgrace.

He plays again—and loses.

Then he wants a chance to get his money back.

He plays first only in the evening—an hour after supper.

Then if he can get away from work at four o'clock and play until supper time, he will do so, just as scores of government clerks do at Washington. In the evening he plays again—excitement is in the air—challenge is abroad—he will come out even, and then quit. Men who have work to do cannot play all night and do business the next day, so midnight may end the game.

But Saturday night the game goes on until daylight.

Of the "morality" of gambling, nothing need be said—all I affirm is, that it is simply absurd to enter on a habit where success is defeat, and to win is a calamity.

The successful amateur gambler graduates into a professional: he has to, for business men shun him.

No man who plays cards for money can keep his position long. The fact is, none of us have a surplus of brains; and if you are going to succeed in business, all the power you have to your credit is demanded. The man who can play cards at night and do business in the day time, hasn't yet been born.

Life is a bank account, with so much divine energy at your disposal. What are you going to do with it? If you draw your checks for this, you cannot for that—take your choice. And above all, do not draw on the Bank of Futurity by breathing bad air, keeping bad hours and bad company.

The man who succeeds in business is the one who goes to bed before ten o'clock at night; and only one thing is he jealous of, and that is outdoor exercise.

Gambling robs a man of rest; and the keen edge of his life is lost in shuffling the pasteboards. All he gives to his employer or the world is the discard. Outside of his play he is a weak inefficient person, and his weakness is very apt to manifest itself in burdening his friends. The curse of gambling does not fall on the gambler alone, any more than does the drunkard alone suffer for his fault. Suffering falls upon every one within the radius of the gambler.

If your gambler is on a salary, he very often comes around for his wages before pay day, then he gets to discounting his salary to a money shark; then, if he can, he will "borrow" his pay before he earns it, without first consulting you. He intends to pay it back—oh, yes!

He wins and pays it back.

This encourages him to borrow more the next time. He takes more in order to win more. He is now obliged to play heavily because his debts are accumulating.

It is an old story, and dozens of men in Sing Sing can tell you all about it.

One bad feature of the poker game is the poker-face—the impassive, white face with its cold smile. It reveals nothing—nothing but untruth. And the principal reason it reveals nothing is because there is nothing back of it to reveal: it does not token truth, talent, sympathy, kindness, love, nor intellect.

Our actions and thoughts are building brain cells, and the gambler is building cells of folly. His face is as astute as that of David Harum. It gives nothing away. In time the habit of the man becomes fixed—he is a living lie. He lies to friends, family, employer, and business associates. He forever plays a part. Life to him is a game of bluff. And get it out of your head that the liar does not look you squarely in the eye. The poker-player is a scientific liar, running on the low gear, and his eyes look calmly into yours. He is astute.

Astuteness is only valuable in protecting us from astute people. It adds nothing of value to the community.

Astuteness adds no beauty to the world, nor does it make life for any man happier.

In strict scientific economics the gambler is a parasite and a thief. He consumes but does not produce.

If four men start in to play poker with ten dollars each, or a thousand dollars each, it is just a matter of mathematical calculation before all of them will have nothing. All they have will go to the rake-off and for cigars and drink, and the midnight lunch, which they would not need if they went to bed at a reasonable hour.

No man can play the races continually and win. John E. Madden, who has made a million dollars out of horse racing, says that defeat and nothing but defeat awaits the bettor on cards or horses. And of all the fools, the biggest is the man who bets on "a sure thing." Madden has followed the business for a quarter of a century, and says: "I quit betting years ago, and if I ever bet again, it will be because the disease has gotten the better of my business judgment." The bookmaker gets it all—he has but to wait, and the whole thing is his.

It is just like the game of stud-poker, where the dealer takes care of the bets, and gives the first booster an ace in the hole. If the boosters don't get the "live one's" money, the dealer will—he gets all the others have, as sure as death, if they continue to play.

Do not imagine that all the gambling is done in the cities—"man made the cities, God the country—but the devil made the small towns." Hardly a village in America is free from the scourge.

Gambling means blurred vision, weak muscles, shaky nerves. Loss of sleep, lack of physical exercise, irregular meals, bad air, excitement, form a devil's monopoly of bad things; and the end is disgrace, madness, death, and the grave.

I am not a member of the Christian Endeavor Society, the Epworth League, the Baptist Union, the Knights of Columbus, or the Society for the Suppression of Vice, and all I say here is simply a little plain talk by one business man to others, with all soft sentiments omitted.

Boys, we need all the brains we have, in our work. If by concentration, and cutting out folly, we succeed in degree, we do well. But I do not believe we can reasonably hope for success unless we eliminate the pasteboard proclivities—this as a cold business proposition! I am done.

A TRIP TO CUBA.

BY DR. JOSEPH M. TANNER, SUPERINTENDENT OF CHURCH SCHOOLS.

V.—RELIGION IN CUBA.

Are the people of Cuba religious? That question is now occupying a prominent place in the discussions of the Cuban people today. On the ship going over from New Orleans to Havana there were aboard three ministers of different Protestant denominations. Some Protestants have been casting a longing glance at the Pearl of the Antilles, in the hope that its inhabitants, who have had so much controversy and trouble with the Spanish priests, might be induced to leave the faith of their forefathers, and accept the faith of some one of the Protestant churches. One of the ministers, a Methodist, did not seem to think a Catholic could be sincerely religious. But Protestantism does not give promise of much vitality among the Cubans. There are a few Protestant churches on the island, for the accommodation of Americans who go there for business or who visit Cuba during the winter months to escape the rigorous climate of the northern states. There are the Baptists, Methodists, Episcopalians, the Mission of the Church of Christ, and the Presbyterians. Their attendants really constitute only an infinitesimal fraction of one per cent of the Cuban population which is almost exclusively Catholic. Some Cubans declared that there was indeed very little religious sentiment among the people generally. One could see, especially in Havana, the same conditions that are common to other Latin countries.

The history of religion in Cuba has been associated with the political struggles and revolution that have for more than a century almost rent the island asunder. In Cuba the Roman Catholic

church was supported by the state. In addition to the fees and contributions, the priests received regular stipends amounting from \$600 to \$1500 a year. In 1898, according to official figures, the amount set apart annually for the support of the church, was \$352,000. The proportion, however, was not large out of a revenue that reached \$26,000,000 annually. What made religion unpopular with the Cubans was the fact that these priests were almost entirely recruited from Spain. Many of the priests, it was declared, were those whose lives had been such that they could no longer be tolerated at home, and were consequently sent to Cuba.

During the different rebellions that broke out on the island, the priests were almost wholly with the Spanish military authorities. Thus the people came to associate the religion they had professed with persecution and oppression. Among the priests there was a minority of Cubans who sympathized strongly with the insurgents. Sometimes these Cuban priests blessed the insurgents' flag, for which one or two were shot. Others, for outspoken sympathy, were deported.

There was also marked opposition to the position of the church in the matter of fees. All one's life, from birth to death, the church imposed its ceremonies; and the fees required for these were found very oppressive, especially among the poor. These were principally the fees for baptism, marriage, and for funeral ceremonies. Again, the clergy strongly opposed the secularization of marriage, and opposed the clamor to make it a civil contract. Doubtless the enmity to the authority of the priests had much to do with the practice among the Cubans of living together as man and wife, without the sanction of the marriage ceremony. When the American occupation was extended over the island, the census taken showed that 131,787 were scheduled as simply "living together." This was more than one-third of the population.

Much of the irreligious condition of the people was ascribed to the influence of Free Masonry, which the church not only strongly opposed, but too often persecuted. At times this secret society was apparently wiped out, but it took root again, often in the face of the most bitter opposition. What made it difficult to get rid

of the Free Masons was the fact that sometimes men high in civil and military authority were themselves Free Masons. The meetings of the lodges were secret, and the Spanish authorities considered them generally hotbeds of sedition and revolution. The church was therefore directed to bring every influence to bear against masonic lodges. As they were chiefly for social purposes, they had taken the place they occupy in the United States. Every contest, therefore, which the church had with the Cuban people at large, created not only an antagonism to the church, but a real dislike for the professions of religion.

Another source of distrust towards the church was the corruption of its priests. They were often made the theme of jest on the stage. A reference was frequently had to the nephews and nieces of priests. Allusions of this character implied, of course, immoral lives among those who were supposed to be celibates. These grotesque insinuations were greatly enjoyed by the audiences for whose pleasure they were introduced, and were acceptable to the people generally. Many of the priests, too, were given to gambling, so that the influence of the priesthood over the Cuban people was of little consequence. When the Americans took possession, the general in command of one of the cities sent word to the highest ecclesiastical authorities to remove one of the priests from his office, because he was a "drunken old vagabond."

Another cause of hatred towards the Spanish priests is the belief, quite universal, that during the insurrections and revolutions, the secrets of the confessionals were given to the Spanish military authorities, and that insurgents were, as a consequence, sent to their death from the altar. How much of that belief was baseless may never be known, but the belief has found quite a universal acceptance. When the people were suffering from the effects of disease and hunger of the reconcentration camps, it was believed that Weyler's policy was heartily endorsed by the priests, because they thought it would break down the spirit of rebellion. Such animosity as these conditions aroused in the minds of the people against the clergy, naturally affected the religious sentiment throughout the island. Tens of thousands of men came to ascribe their misfortunes and oppression to the Roman Catholic church. Their opposition to religion naturally drove them into the camps of the

infidel. Doubtless many women sympathized with their husbands; but, however much they may have learned to hate the clergy, their religious emotions were not suppressed, and if they would not go to the confessional or would not visit the church, they still kept the Catholic images in their homes, and still revered them, by the cross and by kneeling before them. The rosary was kept, from which frequent prayers were repeated.

All these circumstances led religious enthusiasts of this country to believe that Cuba offered a field for the spread of Protestant propaganda; and as soon as the American possession was established, they went over in considerable numbers to win the Cubans back to Christianity, especially to the Protestant phase of it. However, proselyting has not been successful. As soon as the Spanish rule was overthrown, there arose at once an objection against the Spanish clergy, and there was, by the Cuban clergy, a strong demand for their recall. The church and state became separate, and the church had thereafter to look to private contributions for support. Our government could not yield to the demands of the Cuban priests. It could not be a party to the religious controversies of the island. However, some steps were taken by the Pope to conciliate the Cuban priests. No doubt, in time, local prejudices will be considered, and Cuban clerics used as much as possible. Contributions to the church from a people in the frame of mind of the Cubans, were not likely to be very liberal.

Some Spanish clerics found the temper of the people too uncomfortable for them, and took the first opportunity to withdraw from their parishes. The Jesuits were quick to square themselves with the new conditions. With their traditional adaptability, they welcomed the new administration. As soon as General Gomez came out from the woods, and was about to enter Havana, they went out to meet him, and listened with pleasurable expressions and demonstrations to his declarations of religious liberty. When others hesitated, they raised the American flag in welcome of American authority.

There is today a host of professed free thinkers among the Cubans, whose churches are poorly attended, but everywhere there has been a marked falling off in religion. Many laugh at and deride the Catholic priesthood, and affect a contempt for everything re-

ligious. Cuba is indeed at a very low ebb religiously, perhaps lower than any other Latin-American country. Are they, then, in the frame of mind to receive Protestantism? They are essentially Catholic, if anything, and there will no doubt, in time, come a re-awakening of religious belief. This is an age in which there is almost everywhere a falling away from religious profession and church attendance, and what may be said of Cuba is, in some measure, true of the American people. The Cubans are now, at any rate, in no frame of mind to hear religious discussions, or to receive the missionaries of Protestant denominations.

(THE END.)

WHAT THE WORLD WANTS.

Men who can not be bought.

Men whose word is their bond.

Men who put character above wealth.

Men who possess opinions and a will.

Men who see the divine in the common.

Men who "would rather be right than be president."

Men who will not lose their individuality in a crowd.

Men who will not think anything profitable that is dishonest.

Men who will be as honest in small things as in great things.

Men who will make no compromise with questionable things.

Men whose ambitions are not confined to their own selfish desires.

Men who are willing to sacrifice private interests for the public good.

Men who are not afraid to take chances, who are not afraid of failure.

Men of courage, who are not cowards in any part of their natures.

Men who are larger than their business, who overtop their vocation.

Men who will give thirty-six inches for a yard and thirty-two quarts for a bushel.

Philanthropists who will not let their right hand know what their left hand is doing.

Men who will not have one brand of honesty for business purposes and another for private life.

Young men who will be true to their highest ideals in spite of the sneers and laughter of their companions.—SUCCESS.

SOME STUMBLING STONES.

BY EDWIN F. PARRY, SALT LAKE CITY.

II.

In this paper, it is the intention to consider the second question presented at the beginning of this discussion, which is: "If there is only one way to be saved, why does not the Lord tell everyone that way in plain, unmistakable language?"

My answer is that the Lord does tell all who earnestly ask of him the way to be saved; and he tells them in plain, unmistakable language. Through the agency of the Holy Spirit this knowledge is conveyed to the inward soul of everyone who obeys the simple rules by which it is to be gained. Not only does the Lord do this, but he confirms that knowledge continually by repeated testimonies, as long as a person lives and continues to obey his laws.

But some may say, "O that is uncertain evidence; it may be imaginary; we may be deceived by it; or we may deceive ourselves. Why cannot some stronger proof be given?"

Those who have received this inward testimony imparted by the Holy Spirit know of no way whereby they might be better convinced. But to those who have not been thus convinced, it may appear that some other way would be more satisfactory. They may think that some evidence conveyed to their outer senses would give them stronger assurance.

Let us enquire what is the manner in which we obtain knowledge of facts in general. Is it not by experience? What we know most positively is that which we have experienced in our own lives. When a child is told that it is possible for him to learn to read books, if he will follow the instructions of his teacher, he

accepts the testimony of the one who informs him. He is not in possession of actual knowledge that he can learn to read, but having faith in what he has been told, he follows the teachings given, and, as he progresses step by step, he learns for himself that what had been told him is true; and after acquiring the art of reading, the accomplishment is no longer a matter of belief with him. He positively knows that he is able to read, and he also knows that others may learn in the same manner.

Now, in what other way can a child get this knowledge? I know of no other. No matter how many times he may be told that it is possible for him to learn this art, the telling will not convey to him knowledge. So the only way to gain knowledge is by personal effort—by practice or experience. It is developed within us by earnest inquiry, study and research. We get it by seeking after it. If this is the way in which we obtain knowledge in general, is it not reasonable to conclude that the knowledge of religious truths is to be gained in a similar manner? If there is only this one way in which secular knowledge can be secured, can we expect to get spiritual knowledge in an entirely different way? Should we expect to receive it without seeking for it, or without desiring it? Can we expect the Lord to bestow upon us anything which we would not appreciate if we had it, and which might be of more harm than good to us, if we did not prize it?

One may ask, "Why does not the Lord manifest the truth of his message to mankind by the visitation of a heavenly being—an angel—or by his own appearance?" Some may even wonder why the Lord does not appear to them personally and tell them what they should do, that they might know positively that the message of salvation brought to them is true. Suppose an angel from heaven should appear to a man and tell him that the gospel of Jesus Christ as contained in the holy scriptures is the only plan by which he can gain salvation in the kingdom of God, do you think that would give him sufficient knowledge of the fact to save him? It might, for the time being, be a strong testimony to him that it is true, and it might lead him to acquire greater knowledge, but unless he obeyed the principles of the gospel, he could not say that he possessed the knowledge that it is the truth, any more consistently than could the child, who had been

told that he might learn to read, say he knew what had been told him is a fact, without putting the statement to the test. Notwithstanding the marvelous manifestation of an angel, the knowledge of the gospel necessary to insure one's salvation would have to be acquired by obedience to its rules. Then why be told by an angel of these truths? Why not accept the testimony of man, since the same process has to be followed in order to get the desired knowledge? Knowledge and obedience are what save a man, and without them any number of wonderful manifestations would be of no avail.

Some people may have the idea that the Lord could, by some marvelous process, endow a person instantaneously with most positive knowledge of the plan of salvation. But let us ask ourselves, Would it be of any benefit to man to have knowledge thrust upon him in such a manner? Knowledge brings with it responsibility; and if a person, even at his own earnest request, should be endowed with knowledge in this manner, would it not bring him under immediate condemnation? If a sinful man were suddenly put in possession of a full conviction and understanding of the way of salvation, would he not be sinning against light and knowledge? Even if he had a desire to live a righteous life, he would be unable to do so, through lack of practice: for it requires practice as well as knowledge to live righteously, as it takes practice and knowledge to become accomplished in any other pursuit. A person with a bright mind may learn the rudiments of music in a few hours or a few days, but in order to perform creditably upon a musical instrument it requires months and years of regular practice. Knowledge of the gospel, without training, would be more of an evil than a blessing. It might be contended that the Lord, being all powerful, could confer upon a man both knowledge of the plan of life and ability to live it. Granting that to be true, then what? Man would be robbed of his agency, and would have nothing to do but submit to the inevitable. In the twinkling of an eye he would be transformed into a holy being—an angel or a god. He would have nothing to learn, nothing to overcome, nothing to strive for, nothing to live for. This life of trial, of schooling, of development, would be needless. You can see at once that it is useless to reason further on this line.

At the beginning of this chapter it was stated that the knowledge of the plan of salvation came through the ministration of the Holy Spirit, and in the argument following I have endeavored to show that spiritual knowledge, like secular knowledge, is gained by study and experience. Let us see if we understand this matter clearly. To get a full knowledge of the gospel, one must learn and put into practice its doctrines, and by so doing the Spirit of the Lord brings to him conviction that he is in possession of the truth. Yes, and it might be added that it requires the Spirit of the Lord to confirm the knowledge that we acquire of secular truths. It is this same Spirit that enlightens our minds and gives us understanding of all things which we learn. In other words, it is by this Spirit operating upon our minds that we are enabled to get learning of any kind. But it requires our efforts in connection with the operations of the Spirit, for how can we expect the Spirit of the Lord to operate upon our minds, if we have nothing in our minds for it to operate upon? Many people fail to recognize that it is the Spirit of the Lord that enables them, in connection with their own studies, to gain the ordinary intelligence that is common to mankind, and on this account they are slow to acknowledge that it is through the inspiration of this Spirit that men are able to grasp and understand higher truths. It is difficult for some to believe that the Lord reveals truths to man, either by personally appearing to him, or through the Holy Ghost. Because such a thing is miraculous in its nature, and is beyond their ability to explain, they refuse to believe that it is true. But there are many things which we are conscious of, and yet unable to explain. Life itself is a miracle which we do not pretend to understand, though we cannot deny its existence. How is it that men make such wonderful discoveries in physics, mechanics, and other sciences that were before unknown to mankind? We must admit that it is by some power not possessed, or at least not exercised, by the ordinary masses of humanity, that they are enabled to bring to light these hidden truths of nature. It might be suggested that it is through study and experiment that the discoveries are made. That may be true enough, but what prompts them to make the study and experiment? A thought—an idea—you answer. Yes, but what marvelous power awakened that thought or suggested

that idea that resulted in the discovery of a truth before unknown and unheard of? Look upon it as we may, we cannot deny that there is something we cannot explain about the origin of a new thought or idea, only on the hypothesis that it is an inspiration from a source of superior knowledge to that possessed by man.

If we can believe it possible that men are inspired to make new discoveries in the physical world for the benefit of humanity, is it too much to go a step further and believe that it is also possible for them to receive inspiration that will be a blessing to mankind spiritually?

Mankind are slow to believe divine revelation of a spiritual character, because only a comparatively few claim to receive such intelligence. This, however, is no proof that those who claim to receive divine revelation are deceivers or are deceived themselves. It only goes to show how very few seek such knowledge. And this is not so very strange, from the fact that only a comparatively few ever seek deeply for the truths revealed in the natural world. Ever since the advent of mankind upon the earth, the book of nature has been open to them. Indirectly, it reveals to all who will peruse its wonderful pages that there is a Divine Creator—a Supreme Being. Yet how few of the many millions of earth's inhabitants ever take the trouble to read the marvelous revelations that nature presents! But shall we deny their existence because so few are inspired to read them? Here, for instance, is one of nature's beautiful revelations conveyed by a simple flower, and yet it contains truths unknown to millions who have daily opportunities to become acquainted with them:

THE LIFE OF A PRIMROSE.

When a seed falls into the ground, so long as the earth is cold and dry, it lies like a person in a trance, as if it were dead; but as soon as the warm, damp spring comes, and the busy little sun-waves pierce down into the earth, they wake up the plantlet, and make it bestir itself. They agitate to and fro the particles of matter in this tiny body, and cause them to seek out for other particles to seize and join to themselves.

But these new particles cannot come in at the roots, for the seed has none; nor through the leaves, for they have not yet grown up; and so the plantlet begins by helping itself to the store of food laid up in

the thick seed-leaves in which it is buried. Here it finds starch, oils, sugar, and substances called albuminoids,—the sticky matter which you notice in wheat-grains when you chew them is one of the albuminoids. This food is all ready for the plantlet to use, and it sucks it in, and works itself into a young plant with tiny roots at one end, and a growing shoot, with leaves, at the other.

If you take the skin off a piece of orange, you will see inside a number of long-shaped transparent bags, full of juice. These we call cells, and the flesh of all plants and animals is made up of cells like these, only of various shapes.

In the orange pulp these cells contain only sweet juice, but in other parts of the orange tree or any other plant they contain a sticky substance with little grains in it. This substance is called "protoplasm," or the *first form* of life, for it is alive and active, and under a microscope you may see in a living plant streams of the little grains moving about in the cells.

Now we are prepared to explain how our plant grows. Imagine the tiny primrose plantlet to be made up of cells filled with active living protoplasm, which drinks in starch and other food from the seed-leaves. In this way each cell will grow too full for its skin, and then the protoplasm divides into two parts and builds up a wall between them, and so one cell becomes two. Each of these two cells again breaks up into two more, and so the plant grows larger and larger, till by the time it has used up all the food in the seed-leaves, it has sent roots covered with fine hairs downwards into the earth, and a shoot with beginnings of leaves up into the air.

And now the plant can no longer afford to be idle and live on prepared food. It must work for itself. Until now it has been taking in the same kind of food that you and I do; for we, too, find many seeds very pleasant to eat and useful to nourish us. But now this store is exhausted.

The plant, as soon as it has roots and leaves, begins to make living matter out of matter that has never been alive. Through all the little hairs of its roots it sucks in water, and in this water are dissolved more or less of the salts of ammonia, phosphorus, sulphur, iron, lime, magnesia, and even silica, or flint. In all kinds of earth there is some iron, and we shall see presently that this is very important to the plant.

Suppose, then, that our primrose has begun to drink in water at its roots. How is it to get this water up into the stem and leaves, seeing that the whole plant is made up of closed bags or cells? It does it in a very curious way, which you can prove for yourselves. Whenever two

fluids, one thicker than the other, such as treacle and water for example, are only separated by a skin or any porous substance, they will always mix, the thinner one oozing through the skin into the thicker one. If you tie a piece of bladder over a glass tube, fill the tube half-full of treacle, and then let the covered end rest in a bottle of water, in a few hours the water will get into the treacle and the mixture will rise up in the tube till it flows over the top. Now, the saps and juices of plants are thicker than water, so, directly the water enters the cells at the root it oozes up into the cells above, and mixes with the sap. Then the matter in those cells becomes thinner than in the cells above, so it too oozes up, and in this way cell by cell the water is pumped up into the leaves.

When it gets there it finds our old friends the sunbeams hard at work. If you have ever tried to grow a plant in a cellar, you will know that in the dark its leaves remain white and sickly. It is only in the sunlight that a beautiful, delicate green tint is given to them, and you will remember that this green tint shows that the leaf has used all the sun-waves except those which make you see green; but why should it do this only when it has grown up in the sunshine?

The reason is this: when the sunbeam darts into the leaf and sets all its particles quivering, it divides the protoplasm into two kinds, collected into different cells. One of these remains white, but the other kind, near the surface, is altered by the sunlight and by the help of the iron brought in by the water. This particular kind of protoplasm, which is called "chlorophyll," will have nothing to do with the green waves and throws them back, so that every little grain of this protoplasm looks green and gives the leaf its green color.

It is these little green cells that by the help of the sun-waves digest the food of the plant and turn the water and gasses into useful sap and juices. When we breathe in air, we use up the oxygen in it and send back out of our mouths carbonic acid, which is a gas made of oxygen and carbon.

Now, every living thing wants carbon to feed upon, but plants cannot take it in by itself, because carbon is solid (the blacklead in your pencils is pure carbon), and a plant cannot eat, it can only drink in fluids and gases. Here the little green cells help it out of its difficulty. They take in or absorb out of the air the carbonic acid gas which we have given out of our mouths, and then by the help of the sun-waves they tear the carbon and oxygen apart. Most of the oxygen they throw back into the air for us to use, but the carbon they keep.

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But meanwhile, how is new protoplasm to be formed? for without

this active substance none of the work can go on. Here comes into use a lazy gas called nitrogen. So far as we know, plants cannot take up nitrogen out of the air, but they can get it out of the ammonia which the water brings in at their roots.

Ammonia, you will remember, is a strong-smelling gas, made of hydrogen and nitrogen. Out of this ammonia the plant takes the nitrogen and works it up with the three elements, carbon, oxygen, and hydrogen, to make the substances called albuminoids, which form a large part of the food of the plant, and it is these albuminoids which go to make protoplasm. You will notice that while the starch and other substances are only made of three elements, the active protoplasm is made of these three added to a fourth, nitrogen, and it also contains phosphorus and sulphur.

And so hour after hour and day after day our primrose goes on pumping up water and ammonia from its roots to its leaves, drinking in carbonic acid from the air, and using the sun-waves to work them all up into food to be sent to all parts of its body. In this way these leaves act, you see, as the stomach of the plant, and digest its food.

Sometimes more water is drawn up into the leaves than can be used, and then the leaf opens thousands of little mouths in the skin of its under surface, which let the drops out just as drops of perspiration ooze through our skin when we are over-heated. These little mouths, which are called stomates, are made of two flattened cells, fitting against each other. When the air is damp and the plant has too much water, these lie open and let it out, but when the air is dry, and the plant wants to keep as much water as it can, then they are closely shut. There are as many as a hundred thousand of these mouths under one apple leaf, so you may imagine how small they often are.

Plants which only live one year, such as mignonette, the sweet pea, and the poppy, take in just enough food to supply their daily wants and to make the seeds we shall speak of presently. Then, as soon as their seeds are ripe their roots begin to shrivel, and water is no longer carried up. The green cells can no longer get food to digest, and they themselves are broken up by the sunbeams and turn yellow, and the plant dies.

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We have now seen how a plant springs up, feeds itself, grows, stores up food, withers, and dies; but we have said nothing yet about its beautiful flowers or how it forms its seeds. If we look down close to the bottom of the leaves in a primrose root in spring-time, we shall always find three or four little green buds nestling in among the leaves, and day by day we may see the stalk of these buds lengthening till they reach up

into the open sunshine, and then the flower opens and shows its beautiful pale-yellow crown.

We all know that seeds are formed in the flower, and that the seeds are necessary to grow into new plants. But do we know the history of how they are formed, or what is the use of the different parts of the bud?

Remember that the seed is the one important thing, and then notice how the flower protects it. First, look at the outside, green covering, which we call the *calyx*. See how closely it fits in the bud, so that no insect can creep in to gnaw the flower, nor any harm come to it from cold or blight. Then, when the calyx opens, notice that the yellow leaves which form the crown, or *corolla*, are each alternate with one of the calyx leaves, so that anything which got past the first covering would be stopped by the second. Lastly, when the delicate corolla has opened out, look at those curious yellow bags just at the top of the tube. What is their use?

Now for the use of these yellow bags, which are called the *anthers* of the stamens, the stalk on which they grow being called the *filament* or thread. If you can manage to split them open you will find that they have a yellow powder in them, called *pollen*, the same as the powder which sticks to your nose when you put it into a lily; and if you look with a magnifying glass at the little green knob in the center of the flower you will probably see some of this yellow dust sticking on it. We will leave it there for a time, and examine the body called the *pistil*, to which the knob belongs. Pull off the yellow corolla (which will come off quite easily), and turn back the green leaves. You will then see that the knob stands on the top of a column, and at the bottom of this column there is a round ball, which is a vessel for holding the seeds. In the middle of the ball, in a cluster, there are a number of round, transparent little bodies, looking something like round, green orange-cells full of juice. They are really cells full of protoplasm, with one little dark spot in each of them, which by-and-by is to make our little plantlet that we found in the seed.

"These, then, are seeds," you will say. Not yet; they are only *ovules*, or little bodies which may become seeds. If they were left as they are they would all wither and die. But those little yellow grains of pollen, which we saw sticking to the knob at the top, are coming down to help them. As soon as these yellow grains touch the sticky knob or *stigma*, as it is called, they throw out tubes, which grow down the column until they reach the ovules. In each one of these they find a tiny hole, and into this they creep, and then they pour into the ovule all the proto-

plasm from the pollen-grain which is sticking above, and this enables it to grow into a real seed, with a tiny plantlet inside.

But why should the primrose have such golden crowns? plain green ones would protect the seed quite as well. Ah! now we come to a secret well worth knowing.

Look at a withered primrose, and see how it holds its head down, and after a little while the yellow crown falls off. It is just about as it is falling that the *anthers* or bags of the stamens burst open, and then they are dragged over the knob and some of the grains stick there. But in one form of primrose, when the flower falls off, the stamens do not come near the knob, so it has no chance of getting any pollen; and while the primrose is upright the tube is so narrow that the dust does not easily fall. But, as I have said, neither kind gets it very easily, nor is it good for them if they do. The seeds are much stronger and better if the dust or pollen of one flower is carried away and left on the knob or stigma of another flower; and the only way this can be done is by insects flying from one flower to another and carrying the dust on their legs and bodies.

If you suck the end of the tube of the primrose flower you will find it tastes sweet, because a drop of honey has been lying there. When the insects go in to get this honey, they brush themselves against the yellow dust-bags, and some of the dust sticks to them, and then when they go to the next flower they rub it off on to its sticky knob.

Therefore, we can see clearly that it is good for the primrose that bees and other insects should come to it, and anything it can do to entice them will be useful. Now, do you not think that when an insect once knew that the pale-yellow crown showed where honey was to be found, he would soon spy these crowns out as he flew along? or if they were behind a hedge, and he could not see them, would not the sweet scent tell him where to come and look for them? And so we see that the pretty sweet-scented corolla is not only delightful for us to look at and to smell, but it is really very useful in helping the primrose to make strong healthy seeds out of which the young plants are to grow next year.

And so we come back to a primrose seed, the point from which we started; and we have a history of our primrose from its birth to the day when its leaves and flowers wither away and it dies down for the winter.

We have seen that it was by the help of the sunbeams that the green granules were made, and the water, carbonic acid, and nitrogen worked up into the living plant. And in doing this work the sun-wave

were caught and their strenght used up, so that they could no longer quiver back into space. But are they gone for ever? So long as the leaves or the stem or the root of the plant remain they are gone, but when those are destroyed we can get them back again. Take a handful of dry withered plants and light them with a match, then as the leaves burn and are turned back again to carbonic acid, nitrogen, and water, our sunbeams come back again in the flame and heat.

And the life of the plant? What is it, and why is this protoplasm always active and busy? I cannot tell you. Study as we may, the life of the tiny plant is as much a mystery as your life and mine. It came like all things, from the bosom of the Great Father, but we cannot tell how it came nor what it is. We can see the active grains moving under the microscope, but we cannot see the power that moves them. We only know it is a power given to the plant, as to you and to me, to enable it to live its life, and to do its useful work in the world.*

I repeat that in the above story of the primrose is one revelation out of a thousand equally wonderful which nature presents to all who will read them. And while but few of earth's inhabitants manifest sufficient interest in the book of nature to become acquainted with its contents, people generally are willing to accept the interpretation given by those few who do study its pages. Should a person question the truths of the message revealed by these students of nature, the students would be ready to convince him that they were telling the truth, and in order to do so they would invite him to make a personal study and investigation. They would ask him to make the same inquiry and research as they had made; and by so doing he would arrive at the same conclusion. He would share the same knowledge with them. He would receive the same revelations.

Now, if nature's book of revelation is always open to all mankind, and only awaits their inclination to read it, is it not possible, and even probable, that the book of spiritual revelation is also ever open, and only awaits a reader? Why should we not accept the spiritual revelations presented to us by those who have communed with nature's God as readily as we do those from men who have communed with nature? The skeptic will reply that

**The Fairy-Land of Science*, by Arabella B. Buckley.

nature's revelations can be demonstrated as facts. One can pursue the study of nature and read her wonderful revelations for himself, while he has to accept the word of others for assurance that spiritual revelations are true. But not so. Spiritual revelations will bear the same test as will the truths of nature. The true interpreter of spiritual revelations can invite the inquirer, who is seeking evidence of his declarations, to follow him in his researches with as much assurance as can be given by the student of nature; and everyone who will make the investigation personally will be rewarded with as certain knowledge as is possible for one to have of the truth of any fact of natural science.

III.

The third question that appeared at the beginning of this paper was this: "If a person lives a good, moral life, what need is there for him to conform to religious ordinances?"

To begin with, I will say, there is no difference, in my mind, between moral duty and religious obligation. A religion that does not embrace all the principles of morality (by which I mean the common duties of mankind to each other) is imperfect. On the other hand, a code of ethics that does not include all the requirements of true religion is incomplete. I am aware that it is not generally considered that the meaning of the terms morality and religion are so strictly synonymous as is here implied; and yet true morality is identical with true religion in every respect. Every requirement of the latter is necessary for the perfection of the former. While it is conceded that honesty, truthfulness, kindness and kindred virtues, are common to both moral and religious law, it is believed that religion includes requirements that are not a part of the moral law—that a person can live a moral life and not be religious. Prayer, for example, according to this interpretation would be regarded wholly as a religious obligation, and as having no connection with a strictly moral duty. Let us see if this is a correct conclusion. It is a moral duty to do to others as we would have them do to us—to be honest, truthful, virtuous. The object of prayer is to gain wisdom that we might the better know how to treat others as we would have them treat us, and is

a means to obtain strength necessary to be honest, truthful and virtuous under all circumstances. It might be added, also, that through prayer one expresses his gratitude to his Heavenly Father, and gratitude itself is a moral duty. Prayer, therefore, is as much a moral obligation as honesty.

What are generally regarded as the rules of moral conduct are nothing more nor less than a number of the principles of revealed religion. Why certain principles of religion should be accepted as a guide for human conduct, while others equally important are ignored, is hard to understand. And why religious ceremonies, which are the most effective aids to proper conduct, should be disregarded by people who desire to live what is termed a moral life, is also difficult to comprehend. What would be thought of a mariner who should attempt to make a voyage across the ocean without compass or rudder to his vessel? It would be a matter of chance, if he ever succeeded in his attempt. One who seeks to reach a high moral standard and rejects the means best calculated to aid him to that end, should not expect anything but indifferent success. A person who desires proficiency in any calling brings to his aid everything that will help him to attain that end; and it is regarded as a good policy in business to adopt every precaution that is offered for one's financial safety; then why should not these principles be applied to spiritual matters?—why should not everyone who wishes to reach a high degree of moral perfection accept every means that will assist him in the attainment of that object?

The purpose of the Church organization and of religious ordinances is to aid mankind to reach the highest possible standard of moral conduct. They are the means ordained of God for this purpose, and are therefore the most suitable that can be devised. If a young man is seeking to live a moral, virtuous life, he should not object to unite with the Church, and take an active part in it, and thereby avail himself of every safeguard that the Church affords.

Life's course may be likened to a long and perilous journey. When people have a long distance to travel, and the road is beset with dangers, it is always preferable to travel in a large body for self-protection, for the help and encouragement that one can give

to or receive from another, as occasion may require. No one of good judgment who has regard for his own safety would, of his own choice, travel alone, if he knew of the dangers of the journey. We know that life's course is beset with many perils; then why should we not unite for mutual protection and comfort and happiness on this great journey?

The statement is sometimes made by young people that they cannot see how any religious ceremony or ordinance can benefit them, and they express the belief that religion interferes with the freedom they desire to enjoy. But are not these mistaken ideas? Is it not because they do not understand the purpose and benefit of religious observances? Bridges built over dangerous streams or rivers are provided with side railings. A thoughtless person, upon observing these protections in the daytime, might wonder what they are for, as to him they may appear to serve no purpose. But if it were explained to him that the railings were for the protection and guidance of those who crossed the bridge in the darkness, he, of course, would at once appreciate their value. A fire-escape on a tall building may appear to be a useless appendage, when there are staircases and elevators within; but in case of an emergency, when the usual exits to the building are filled with flame, the benefit of the ladder on the outside of the building is at once apparent.

May we not, upon closer observation, discover that the ordinances of the gospel are for some wise purpose? At ordinary times we may not see how it can be a benefit to comply with them, but when dangers are apparent their purpose is made more clear.

One of the ordinances of the gospel is baptism. In complying with this ceremony a person formally accepts the gospel, and covenants to obey its precepts—to live a life of righteousness. It may be asked, cannot a person live a pure life without complying with such an ordinance? While he may do so to a certain extent without being baptized, he is better able to do so through such a compliance with this regulation of the gospel. By making this covenant he is placed upon his honor to live a new life. Is it not clearly to be seen that by feeling honor-bound to do a thing one becomes more determined to do it? And does not this determination assist him in doing it? It is the same with other covenants

that Church members make; each one is calculated to assist them in living pure, moral lives.

The gospel demands that we live temperate lives—that we keep in subjection our bodily appetites. It should require no argument to convince anyone who believes in being morally pure that this is a consistent requirement. Unless one holds in subjection his physical appetites, he cannot say how long he will be able to live a moral life, for without a proper control of self, a man is not his own master, and therefore cannot expect to continue in a course of rectitude. One great object of life is to overcome selfishness, and the sacrifices that true religion demands are the means best adapted to accomplish this end. As long as selfishness has a place in one's heart, there is danger of him being overcome with evil. His moral standing is insecure, for selfish desires in some form are what lead to every wilfully-committed evil. Therefore, the only way to be safe from evil temptations is to overcome selfish desires.

But what about the freedom of which some people think religion deprives them? Is it not that freedom which only leads to destruction? True religion does not deprive anyone of legitimate liberty. It only prescribes the bounds of freedom sufficient to keep people from those extremes that cause their downfall. It does not interfere with their onward progress any more than the side railings on a foot bridge interfere with one crossing a river—both serve as a protection from inevitable destruction.

What should appeal to us as the best of reasons for conforming to the ordinances of the gospel is the fact that the Lord has commanded us to do so. It is the Lord who offers us salvation and the blessings of eternal life. He promises them on condition of obedience to the laws upon which they are predicated, and we have no good reason for expecting to receive these blessings, unless we comply with the conditions he has given.

It is true that obedience to moral principles brings its own reward, but the only complete code of morals is the gospel of Christ, and its ordinances are the only means through which a perfect moral life can be reached.

(THE END.)

ORIGIN OF THE PLAN FOR THE EXODUS.

BY ELDER SAMUEL W. RICHARDS, SALT LAKE CITY.

[Elder Samuel W. Richards, a veteran of the Church, and a missionary of great experience, who was born in Richmond, Berkshire Co., Massachusetts, August 9, 1824, making him now eighty years of age, gives the following testimony relating to that interesting historical occurrence in the Church, the exodus to the west. His testimony clearly shows that it was the Prophet Joseph who conceive^d and promulgated the thought of the migration of the Saints to the Rocky Mountains.—EDITORS.]

The children and family of the Prophet, and others upon their testimony, have published extensively, both through the press and otherwise, that the movement of the Saints to the Rocky Mountains was not any plan or purpose of the Prophet Joseph, but that the plan or movement was entirely that of Brigham Young; but it is well known that he and his co-workers of the twelve were on missions abroad, and did not return to Nauvoo until sometime after the Prophet's martyrdom, and hence knew nothing of the movement planned, only as informed by others after their return. The refusal of the people at a general conference to accept Sidney Rigdon as their leader, and the appointment of Brigham Young as Joseph Smith's successor to lead the people, placed the latter where he was entitled to the inspiration of the Spirit to be his guide, and this led him to act in harmony with the Prophet Joseph's plans, which were well known to those who had been with him, and who had become the counselors and advisers to Brigham Young, now chosen and standing in the Prophet Joseph's place before the people.

As is well known, after the people had expressed their choice

in general conference that Brigham Young should be their leader and adviser, measures were at once adopted to carry out what was known to be the revealed will of God to Joseph concerning the removal of the Saints to the mountains, which was successfully accomplished, and which has placed them in the midst of prosperity; both temporal and spiritual, giving evidence of God's approval. I testify to the following facts which I know personally to be true:

In the winter of 1843-4, in the city of Nauvoo, Ill., the then gathering place of the people known as Latter-day Saints, Joseph Smith, the Prophet and leader of that people, selected and organized a company of twenty-five, mostly young men, for a pioneer company to visit the Rocky Mountains and southern California, to find a suitable place for the Saints to remove and gather to, where they could be free from those who viewed them as enemies, and were constantly hunting him, as their leader, to take his life.

This, then, seemed to be a necessary movement, as the people had already been driven from their former homes in Missouri, with a considerable loss of life attending, and a like event now threatened those who were gathering in and about Nauvoo.

In view of such a condition and emergency, the Prophet deemed it advisable to have the western wilderness explored, before the exodus of the people from their present homes and gathering place be advised.

One of the apostles of the Church, *viz.*, Willard Richards, who was with the Prophet at his martyrdom, was an almost constant companion of the Prophet, was sent to me to learn if I would be one of the number. Upon being assured that it was the wish of the Prophet Joseph Smith, I readily consented, and my name was placed upon the list. My former experience, under the influence of that man's personal, prophetic power, would have caused me to say, yes to almost anything he could have asked.

Arrangements were made for the purpose, and weekly meetings were held, during the latter part of the winter, for the purpose of instructing the company in what would be expected of them, in filling the mission for which they were now being set apart.

These meetings were held under the presidency of the Prophet's brother, Hyrum, Joseph being so closely hunted for his life that

he was seldom with us. His brother Hyrum, Sidney Rigdon, and those of the twelve apostles then present in the city, were in attendance at these meetings, which were otherwise of a strictly private nature.

At these meetings, the spirit of prophecy was abundantly enjoyed by those giving instructions. Upon one occasion, after Sidney Rigdon had been speaking, the president of the meeting arose and said, "The spirit weighs down mightily, there has been enough said," and dismissed the meeting without further ceremony.

I had attended two or three of these meetings before I heard of what the Prophet Joseph had said while selecting the parties for the company, that he wanted young men of faith who could go upon the mountains of Israel, and talk with God face to face as Moses did upon Mount Sinai, and learn where he would have his people locate for their future welfare, and the kingdom's development.

Upon hearing this, the first response of my soul was, "I am not the one wanted, and I will decline at once;" but as I was about to offer my resignation, a voice whispered to me, "Wait! no hasty action!" I complied with the whisperings of the voice, went home and retired for the night, after first pleading most earnestly with the Lord to let me know what I should do in the matter, which seemed to me the most important of my life.

I retired to my bed, and during the four hours of my sleep, my prayer was more than answered; and in the morning, I was ready to continue my relation with the company, and prepare the outfit required for the journey.

I performed the journey in my sleep, and had shown to me important events to transpire, and the condition of the earth itself to the complete restoration of its Eden beauty and grandeur, as when man was first placed upon it, in a state of innocence and immortality, to which condition all must come in the restoration of all things spoken of by prophets and holy men, since the world began.

It was no ordinary dream to be obscured, and to pass away from memory with the returning light of morning, but it was an impress upon the spirit which left the body and traversed the regions of space, while it surveyed the work of a thousand years in the

restoration of the earth, and man upon it; an impress never to be obliterated from the mind.

Upon returning to my natural condition of wakefulness and human thought relating to my pioneer call, my whole soul responded: "Here am I, Lord," and I continued my attendance at the meetings, and my preparations for the journey.

During these meetings, many things were spoken of concerning future development, perfectly in accord with what had been shown to me, and I felt more than ever assured of the divine approval of the Prophet Joseph's determination in the matter.

When all things seemed to have been satisfactorily arranged, and future movements of the company determined, Joseph took his departure from Nauvoo, crossed the river, and was making ready to visit awhile among the Indians, thinking it would be safer than to remain in Nauvoo; and, as I understood, that he might be ready to join the pioneer company when they should leave, and be their leader in search of a resting place for the Saints to be gathered to, as he well knew that where he should make a home, the Saints would cheerfully, under his direction, locate.

But this was not to be realized. As soon as it was known that the Prophet had left the city, with a view of a prolonged absence, a company of the brethren followed him, and insisted upon his return to the city. They felt that if he went away, and it was known, that not only would the work stop, but enemies who had been hunting his life would at once drive the people from their homes, and destroy and lay waste, as had been done in Missouri. This committee said things to him that grieved him very much, calling him a coward and other like reflections, so that he told them, "If my life is not worth anything to you, it is not to me—if I return, I go as a lamb to the slaughter." But this did not change their determination that he should return, which he did, and the result is well known.

This turn of affairs changed the entire program which had been arranged for the pioneer company, and the Church was to take their departure without the information desired, as to where it would be most desirable for them to make an abiding place for future growth and development.

While at Nauvoo, on his return, he addressed the people of

the city, as he was about to be taken to Carthage for safe keeping, as promised him by the Governor of the state. Here he made a similar statement to the people, that he went as a lamb to the slaughter, which proved so verily true, as the world well knows.

At a meeting held February 21, 1844, in the Mayor's office, Nauvoo, the following names were accepted as pioneers to explore the Rocky Mountains and Lower California:

VOLUNTEERS:

Jonathan Dunham,
David D. Yearsley,

Phineas H. Young,
David P. Fullmer.

REQUESTED TO GO:

Alphonzo Young,
Geo. D. Watt,

James Emmett,
Daniel Spencer.

At a meeting on the 23rd of February, 1844, these names were accepted, Joseph Smith, Hyrum, and Sidney Rigdon being present:

VOLUNTEERS:

Samuel Bent,
Samuel Rolfe,
S. W. Richards,
Amos Fielding,
John S. Fullmer,
Almon L. Fullmer,
Moses Smith,

Joseph A. Kelting,
Daniel Avery,
Seth Palmer,
Charles Shumway,
Ira S. Miles,
Hosea Stout,
Rufus Beach,

Thomas Edwards.

Witness my signature:

SAMUEL W. RICHARDS.

Witness: A. MILTON MUSSER.

TALKS TO YOUNG MEN.

XII.—THE MAN AND THE MISSION.

In a community out of which perhaps seventeen hundred young men are constantly in the mission field, in all parts of the liberal, civilized world, the effect of the training received by these missionaries is constantly asserting itself for good or evil, on their return home. This work has made the settlements of the Latter-day Saints more cosmopolitan than those of any other community in the country. With the restraints put upon young men who thus go out, it may be safely asserted that from their experiences mostly good results. But there are men who fail; there are who fail; and there are who make wrecks of themselves.

A word of caution to the youth who is about to leave his quiet home life, for the first time, is appropriate, especially when given by one who has ended a faithfully performed mission, and who, therefore, speaks from experience. Such a one is the author of this talk, which I commend to the boys both at home and in the field:

From time immemorial the ruddy vigor of youth, and the lusty strength of young manhood have been favorite themes of poet and orator. Every year, in this broad land of ours, millions of boys, on the threshold of a new life, go forth from the home, the school, the college, mighty in the consciousness of innate power, to grapple with whatever obstacles time and tide may bring to bear against them. Like Achilles of old, they put on their golden armor, believing that it needs only the waving of the helmet plumes, only the flash of sunlight from the brazen shield, to drive the Trojan warriors from the field in flight. And every year the ebbing tide leaves stranded on the sands of time, battered breast-

plates, broken shields, cleft helmets, skeletons in armor—the wreckage of life's battle, tossed up by that relentless sea, last resting place of myriad hopes and plans and lofty aims, the silent cemetery of those who went forth and were overcome.

And every year from this Zion of ours, hundreds of young warriors go forth to bear the Gospel of the kingdom to a world that sits in darkness, to fight the good fight of faith, to wrestle with foes implacable without, to struggle with enemies far more implacable within. No man realizes, when he goes upon his mission, that it is the turning point in his life—that through it he is to stand or fall. In most cases he goes forth confident of success, proud of his own power to resist evil. If he has not a definite testimony of the truth of the Gospel which he is sent to proclaim, if he does not know for himself that Joseph Smith was a Prophet sent from God, he has a vague hope that sometime, somehow, that which he lacks will be given him. Little does he sense that only by fasting and prayer, by self-abnegation and entire consecration to the Master's service, can he win a victory over the world, the flesh, and the devil; and, greater than all else, victory over self, for he who cannot conquer self, can conquer nothing else. He goes forth with the blessings of the Holy Priesthood, surrounded and followed by the hopes, the faith and prayers of those who love him best.

In due course of time these missionaries come home. Some have labored faithfully, and diligently. Every hour has seen a duty performed, every day has brought new strength and joy. The honorable releases that they bear, while giving pride, give but a titling of the satisfaction that is in their hearts, the knowledge that they did their best to merit the "Well done, thou good and faithful servant," from Him whose word they have taught, whose earthly mission they have striven to imitate. They may not have any baptisms to their credit. What of that? They have done that which was required at their hands, and their reward is sure. Others there are who also have honorable releases, and yet they know that they might have done better. They have done nothing very bad, but their hearts have not been in their work. Sight-seeing, music, study or pleasure has been their aim, and when their desires in these respects have been satiated, they count the

days, the months, the hours, until they start upon their homeward voyage. They want their releases, but they do not derive much honor from them. There is a third class, and, thank God, there are but very few in it, comprised of those who return home alone. They carry no releases. They are no longer called "elders" or "brothers," they have fallen in the battle. They wanted to see the great world. They saw it, drank of its cup, tasted its pleasures, and were conquered. Tearful eyes, sad countenances, hearts bowed down with shame, await their home-coming; and thorny must be their paths, bitter their trials, sincere and deep their repentance, would they ever regain that which they have lost, if indeed this be possible. And there is yet a fourth class, more to be pitied than even those just mentioned. There are some who have secretly trodden bye and forbidden paths; whose covenants have not been held sacred. They feel assured that no man knows their sin, and they accept their honorable release with the air of victors. But there are those who know. They know themselves, and never can they escape the lash of conscience. God knows, and Satan also knows. He has placed his brand upon their souls, and some day he will surely claim his own. Let them defy the truth as much as they will, they cannot long face it. The Spirit of God is not with them. They cannot find pleasure in religious duties. In their hearts they have neither part nor lot with the Lord's people. They are missed from the places where they ought to be. They have a name to live, but they are dead. Their friends and associates wonder why. God knows; Satan knows; they themselves know.

* * * * *

Almost every stranger in the city of Mexico, or in Old Madrid, thinks himself in duty bound to see a Spanish bull-fight. It is so unique, so interesting to talk about, a thing never to be forgotten. Why, what is the use of being a traveler if one is not to see just these characteristic features of a city? So almost every stranger pays his money and takes in the great event. There is the amphitheatre, crowded with rich and poor alike, thousands of them. There are flashing colors, blatant music, soldiers to keep the populace in order, in case it becomes too enthusiastic. The president or mayor enters and takes the seat of honor. Flourish of trumpets, grand procession in the arena; brilliant spectacle! Then the

bull is driven in, his horns filed to needle points, angry and looking for a victim. He is tantalized by the capadores. Their flashing mantles bewilder him. He knows not where to charge. In his shoulders bite the barbed banderillas. He is furious, and then the real fight begins. In come the picadores on their blind-folded horses, each intent on goading the infuriated beast and effecting an escape. The scene becomes exciting. The bull paws the ground, charges; charges again and again, and at length catches his quarry full in the ribs. [The sharp horns tear their way from shoulder to flank. The horse plunges, falls, tries to rise, is caught, and tossed again, uttering cries of pain. The stranger turns sick, starts to leave, thinks better of it, waits a little longer with averted face. When next he looks, a man is down, being gored to death, and horses, bleeding, mangled, run hither and thither. The bull has served his purpose. Now wounded, but unsubdued, he waits with lowering head, the merciful sword thrust of the matorador. A second bull is driven in. The same scenes are repeated. The sickening smell of blood floats heavy on the afternoon air. This time the stranger does not turn away nor faint. He is becoming accustomed to it all, and, when the sixth bull lies prostrate, he unconsciously regrets that no more bloody work has been done on this beautiful Sunday afternoon. The stranger is a very different person from the man who took his seat three short hours before. His heart has been hardened. Scenes of cruelty can never again pain him as once they did, and human life is not so sacred in his eyes as it was when he bought his ticket to the bull-fight.

612 So in the palmy days of Rome, the vestal virgin, little more than child, when first she entered the great arena, would shriek and faint at seeing gladiators fight, and hearing the roar of the Numidian lions. But, within a month, she could turn her thumbs and demand the death of some poor Goth or Christian, as calmly as she could sit and have her hair combed by her Attic slave. Yet in itself there is no sin in going to a bull-fight, and in itself, there is perhaps no sin in "taking in the sights" of Chicago, New York, London, Paris or Vienna.

The world has not changed one iota since the wise man wrote: "There is a way that seemeth right unto a man, but the end

thereof are the ways of death." In the lives of individuals, as well as among nations, there is a well-fixed law of reciprocity. Each act must bring its result; each cause its effect. When a course of action is proposed, each man, the missionary above all, should ask himself the question: "What good will result therefrom?" as well as, "What harm may occur?" If there is naught of good to be attained, the only safe plan is to have nothing to do with it. No young man ever goes to a place of questionable resort for the first time with the intention of doing wrong. But he should bear in mind that when he goes to such a place, he cannot take his safe-guards with him. At the portal he must leave the breastplate of righteousness, the shield of faith, the helmet of salvation, the sword of the Spirit. He must go in his own human strength alone, and when a man feels strongest in and of himself, then the devil laughs the loudest, for he is certain of another victim. How can one pray, "Lead us not into temptation, but deliver us from evil," and expect the Lord to protect him when he goes deliberately where he knows temptations will assail him, where evil is master? It cannot be. No man can take coals of fire into his bosom without being burned. A short time ago, I met two missionaries who, after release, had taken in the sights of Vienna. They said that they had no fear. They had performed good missions, and knew right from wrong. They only went to see. Yet from the stories which they told, the pictures on which they gloated, I knew that the coals had left red, festering sores. There are shadows enough in every heart, without hunting up the shady side of life. There is enough of want, woe and wickedness upon the surface without delving into the under current to find more. And, after all, when it has all been seen, of what good has it been? None, absolutely none.

Some years ago, four Elders in the German mission were debating whether or no they should visit one of the famous haunts of a great city. Three of them saw no harm in doing such a thing. The fourth, the manliest of them all, the one who could be counted on to resist temptation, refused to go. He said that he was not strong enough to visit such a place. The others laughed and went their way. Today their names are not to be found on the Church rolls. They have lost the faith, while he who would not trust him-

self, is trusted now by all, and his name is known to every Latter-day Saint throughout the land.

Moral strength does not come from putting one's self in the presence of evil, and seeing how much can be resisted, for ultimately the limit of resistance will be reached; but rather from shunning evil wherever it is known to exist. If a man has the spirit of his mission, he has little difficulty in detecting evil in its most subtle guise. It must be that temptations come. They are necessary to develop spiritual strength, but with every temptation there is provided a way of escape, if men would only seek it. The mission field has its peculiar temptations, some that never touch a Saint at home. In meeting them, the missionary must rise or fall, gain strength or become weak. He is morally better or morally worse for the experiences through which he passes. If he could only realize at the beginning of his career that his whole moral and spiritual fate is in the balance, how careful he would be, and how he would seek the Source of Strength as he had never before sought it. It is those who have fought the good fight, who have overcome, that are needed today to strengthen and build up, by example no less than by precept, the youth of Zion, at a time when the influence of the outside world is so strongly felt. And each man called upon a mission should feel that, apart from the great good that he may do to others, this mission gives him an opportunity to make sure his own salvation, and to develop moral strength and power that will make him forever useful in the Church to whose service he has consecrated himself.

WALTER M. WOLFE.

RESTORATION OF THE MELCHIZEDEK PRIESTHOOD.

BY JOSEPH F. SMITH, JR.

Was the Melchizedek priesthood conferred upon Joseph Smith and Oliver Cowdery by Peter, James and John?

In the history of the Church, no account is given of the date when the Melchizedek priesthood was restored. For this reason certain parties not of the Church, who profess to believe in the divine mission of the martyred Seer, in order to bolster up their weak position, have made the claim that this priesthood was not restored by those heavenly messengers, but that it grew out of the Aaronic priesthood which was restored by John the Baptist, on the 15th day of May, 1829. According to this claim, the Prophet Joseph and Oliver Cowdery, having received the Aaronic priesthood, did, by virtue of that priesthood, on the 6th day of April, 1830, ordain each other Elders, and that this eldership ordained High Priests and Apostles.*

* The statement is: "In justification of the course taken, and the principles involved on 'the question of authority,' we have ever courted, and still do, investigation of the facts in the first organization. Here they are: Joseph Smith and Oliver Cowdery were ordained to the lesser priesthood by an angel; then, by this authority and a commandment, they, on the 6th day of April, ordained each other elders, and this eldership ordained high priests and apostles, and this high priesthood ordained, by command, the High Priesthood—the highest office in the Church; so that the alleged lesser ordained the greater, is common to both the first organization and the Re-organization alike. The same class of facts justify both or condemn both."—*History of "Re-organization,"* Vol. 3, pp. 224-5.

While it is true that Joseph Smith and Oliver Cowdery ordained each other elders on the 6th day of April, 1830, and that this was the first office *in the Church*, yet the fact remains that this was not the beginning of the Melchizedek priesthood in the dispensation of the fulness of times. The priesthood is greater than the office, and *all* offices in the priesthood, we are taught, are appendages to the priesthood.* For this reason the keys of the priesthood were conferred upon these men, and not the appendages to that priesthood, which were held by common consent† in the Church, after the organization.

We learn from the scriptures that all things from the beginning must flow into this dispensation, and that in this dispensation all things should be restored. Peter taught this principle to the Jews;‡ and that it was understood by Paul, we learn from his epistle to the Ephesians, first chapter and ninth and tenth verses.

One of the first Apostles, and a martyr to the cause, Elder David W. Patten, has left with us his testimony. Said he:

The dispensation of the fulness of times is made up of all the dispensations that have ever been given since the world began until this time. Unto Adam first was given a dispensation. It is well known that God spake to him with his own voice in the garden, and gave him the promise of the Messiah. And unto Noah was a dispensation given. For Jesus said: "as it was in the days of Noah, so shall it be at the coming of the Son of Man;" and as the righteous were saved then, and the wicked destroyed, so it will be now. And from Noah to Abraham, and from Abraham to Moses, and from Moses to Elias, and from Elias to John the Baptist, and from John to Jesus Christ, and from Jesus Christ to Peter, James, and John. The apostles all having received in their time a dispensation by revelation from God, to accomplish the great scheme of restitution spoken of by the holy prophets since the world began; the end of which is the dispensation of the fulness of times, in which all things shall be fulfilled that have been spoken of since the earth was made."§

The Prophet tells us that in the dispensation of the fulness

* *Doctrine and Covenants*, sec. 107: 5.

† *Doctrine and Covenants*, sec. 20: 63-65; 26: 2; 124: 144.

‡ Acts 3: 21.

§ *Elders' Journal*, July, 1838.

of times "that a whole and complete and perfect union, and welding together of dispensations, and keys, and powers, and glories should take place and be *revealed*, from the days of Adam even to the present time."*

If all things are to be restored, and if the dispensation of the fulness of times is made up of, and is a uniting of, all dispensations, with their keys and powers, since the days of Adam, then those who held the keys of these various dispensations would have to confer them upon the head of one who stands at the head of the last dispensation, and the Prophet Joseph Smith is that one. This being true, then, among other keys, it would be necessary for Peter, James, and John, who held the keys of the kingdom, in the dispensation of the meridian of time, to appear to the Prophet Joseph Smith and bestow upon him their keys and authority.

That the keys of all dispensations were bestowed, we learn from the words of the Prophet, as recorded in section 128 of the Doctrine and Covenants, verse 21:

And the voice of Michael, the archangel; the voice of Gabriel, and of Raphael, and of divers angels, from Michael or Adam down to the present time, all declaring their dispensation, their rights, their keys, their honors, their majesty and glory, and the power of their priesthood; giving line upon line, precept upon precept; here a little, and there a little—giving us consolation by holding forth that which is to come, confirming our hope.

And in verse 20:

The voice of Peter, James and John, in the wilderness between Harmony, Susquehanna county, and Colesville, Broome county, on the Susquehanna river, declaring themselves as possessing the *keys of the kingdom*, and of the *dispensation of the fulness of times*.

If, therefore, Peter, James, and John held the keys of the dispensation of the fulness of times, it would be necessary for them to bestow those keys upon Joseph and Oliver, before these men could obtain them. That they did obtain them, we know, and that the keys of the kingdom were conferred by these heavenly messengers, we have evidence to show.

* *Doctrine and Covenants*, sec. 128: 18.

In section 27, verse 8, of the Doctrine and Covenants, the Lord declares that he shall partake of the sacrament with Joseph Smith and Oliver Cowdery in his kingdom: and also John, * * "which John I have sent unto you, my servants, Joseph Smith, Jun., and Oliver Cowdery, to ordain you unto this *first* priesthood which you have received, that you might be called and ordained even as Aaron."

And in verse 12:

And also with Peter, and James, and John, *whom I have sent unto you*, by whom *I have ordained you* and confirmed you to be apostles, and especial witnesses of my name, and bear the *keys* of your ministry, and of the *same things* which I revealed unto them: unto whom I have committed the keys of my kingdom, and a dispensation of the gospel for the last times; and for the fulness of times, in the which I will gather together in one all things, both which are in heaven and which are on earth.

Here the Lord declares that Joseph the Prophet and Oliver Cowdery were ordained by Peter, James and John. In section 18, a revelation given in June, 1829, nearly a year before the Church was organized, the Lord declares that Oliver Cowdery was called with the same calling as was Paul, which was the Melchizedek priesthood, as an especial witness of his name. It was after this call to be special witnesses, and after the bestowal of the Melchizedek priesthood, that the Prophet and Oliver—when the Church was organized—ordained each other Elders. The priesthood with its keys existed before the Church organization, but not the offices in the Church which belong to the Church, and are held by the consent of the same.

In regard to the ordination of Joseph Smith and Oliver Cowdery to these two priesthoods, we have the testimony of both recorded outside of the Doctrine and Covenants. Oliver Cowdery, in the year 1848, testified at Kanesville, as follows:

I was present with Joseph when an holy angel from God came down from heaven and conferred on us, or restored, the lesser or Aaronic priesthood, and said to us at the time, that it should remain upon the earth while the earth stands. I was also present with Joseph when the higher or Melchizedek priesthood was conferred by the holy angel from

on high. This priesthood we then conferred upon each other by the will and commandment of God.

From this we see that, in the case of the restoration of the higher priesthood, as well as in that of the lower, they ordained each other by commandment, after having received the keys from those who held them—Peter, James and John.

We also have Oliver's testimony, recorded by his own hand, as early as the year 1835. The account is quite interesting, and was recorded in the patriarchal blessing book of Patriarch Joseph Smith, Sen., by Oliver, who at that time was the recorder. This is his statement:

He [Joseph] was ministered unto by the angel, and by his direction he obtained the records of the Nephites, and translated by the gift and power of God. He was ordained by the angel John, unto the lesser or Aaronic priesthood, in company with myself, in the town of Harmony, Susquehanna county, Pennsylvania, on Friday, the 15th day of May, 1829; after which we repaired to the water, even to the Susquehanna river, and were baptized; he first administering unto me, and after, I to him. But before baptism our souls were drawn out in mighty prayer, to know how we might obtain the blessings of baptism and of the Holy Spirit according to the order of God; and we diligently sought for the right of the fathers, and the authority of the holy priesthood, and the power to administer the same; for we desired to be followers of righteousness, and in the possession of greater knowledge, even the knowledge of the mysteries of the kingdom of God. Therefore we repaired to the woods, even as our father Joseph said we should, that is, to the bush, and called upon the name of the Lord, and he answered us out of the heavens. And while we were in the heavenly vision, the angel came down and bestowed upon us this priesthood; and then, as I have said, we repaired to the water and were baptized. After this, we received the high and holy priesthood; but an account of this will be given elsewhere, or in another place.

In this statement, made by Oliver, reference is made to a prophecy by Joseph of old, son of Jacob, in which he declared that the priesthood should be restored in the last days through the administration of an angel "in the bush." In the Book of Mormon we are given a glimpse at the prophecy uttered by Joseph concerning the restoration, but the prophecy has only been given in part

unto us, and is yet to be revealed. Without doubt, it was made known to the Prophet in connection with many other things which have not yet been given to the world. The Prophet has, however, added some light concerning this prophecy, and has revealed to us the manner of the ordination to the Melchizedek priesthood of himself and Oliver Cowdery.

On the 18th day of December, 1833, when the Prophet blessed his father, and ordained him to the Patriarchal priesthood, he also blessed a number of others, among whom was Oliver Cowdery. After pronouncing Oliver's blessing, the Prophet said:

These blessings shall come upon him [Oliver] according to the blessings of the prophecy of Joseph in ancient days, which he said should come upon the seer of the last days and the scribe that should sit with him, and that should be ordained with him, by the hands of the angel in the bush, unto the lesser priesthood, and *after* receive the holy priesthood *under the hands* of those who had been held in reserve for a long season, *even those who received it under the hands of the Messiah*, while he should dwell in the flesh upon the earth, and should receive the blessings with him, even the seer of the God of Abraham, Isaac and Jacob, saith he, even Joseph of old.*

John the Baptist was not ordained to the Priesthood by the hand of Messiah, as he received his ordination when eight days of age,† under the hands of an angel. Peter James and John were called by the Savior, and received their authority from him; and the prophecy of Joseph was fulfilled when they conferred upon Joseph Smith and Oliver Cowdery the keys of the High Priesthood which they had received from Messiah while in the flesh.

* This blessing was also recorded in the handwriting of Oliver Cowdery, and was copied by him in the record on the 2nd day of October, 1835, in the city of Kirtland, Ohio, and having been written by an eyewitness of the fulfilment, is certainly strong proof of the ordination. Whether this is the "other place" mentioned by Oliver, where the account of the ordination to the Melchizedek priesthood is recorded, is a question. If not, the account of the ordination is either lost or misplaced among the many papers in possession of the Church.

† *Doctrine and Covenants*, sec. 84: 28.

LIGHT AFTER DARKNESS.

BY GRACE INGLES FROST, SALT LAKE CITY.

“Follow the Star!
And it shall lead to no one less than God,
And it shall lead to God, though God be far.”

The night was dark and stormy,
The moon gave forth no light,
My feet were torn and bleeding
From boulders in my flight.
I cried aloud in anguish—
“Oh Father! God of love!
Hide not thy countenance from me,
Support me by thy mighty arm,
And keep me close to thee!”

In agony, I laid me
Down on the path to die;
For darker and more threatening
Had grown the midnight sky.
When lo! from out the darkness
A star appeared above,
A star of brightest lustre,
An emblem of God's love.

arose, and once more struggled
Along life's thorny way,
My tear-dimmed eyes fixed stead'ly
Upon that star's bright ray;
Then all my tears and suffering,
Forgotten were by me;
For while I gazed in rapture
The night had ceased to be.

AT THE LOUISIANA PURCHASE EXPOSITION.

[One sees the largest organ in the world, at Festival Hall, though one may not hear it there to the best advantage, owing to the building's defective acoustic properties. Music with art and nature make the grand promenade a poem of delight. To stand in the shadow of the colonnade of states, or at the opposite end near the statue of St. Louis, and there hear the magnificent instrument, see the flowers and gardens, statues and walks, buildings and bridges, and listen to the cascades and the murmur of the fountains, as their music mingles with the songs of the gondoliers, is a life-long inspiration. One of the Utah musicians who has seen and heard these wonders is Joseph Ballantyne. He experienced more, for he attended the singing contests held in the great Festival Hall, in July. His impressions are given in this paper. Joseph Ballantyne is a native of Utah, and one of the youngest sons of Richard Ballantyne, the founder of the Sunday Schools. He studied in New York, taking a four-years' course in the late 90's, and on returning to Ogden continued his musical labors, publicly and privately. He has been specially successful, in teaching the children, as the stake chorister for the Sunday Schools, a labor which he engaged in by the special request of his father who was for many years leader of the Sunday Schools of Weber. He has also succeeded admirably as teacher in the State schools for the Deaf and Blind, and as director of the Ogden tabernacle choir.—EDITORS.]

II.

MUSIC AT THE WORLD'S FAIR.

BY JOSEPH BALLANTYNE, CONDUCTOR OF THE TABERNACLE CHOIR,
OGDEN, UTAH.

My visit to the Louisiana Purchase Exposition was arranged for at a time when the Competitive Choral Contests were in pro-

gress, in Festival Hall. They began the afternoon of Monday, July 11, and ended Saturday afternoon, July 16. There were five competing choruses in the first grade, and four in grade two. The awards were made in Festival Hall, Saturday evening, July 16, by President Francis, and were as follows:—In the first grade, chorus for societies of one hundred or more members, the first prize, \$5,000, was awarded to the Scranton, Pa., Oratorio Society. The second prize, \$3,500, went to the Evanston, Ill., Musical Club, and the third, \$2,500, to the Denver, Col., Choral Society.

In the contests for organizations in the second grade having not less than 60 voices, the first prize, \$2,500, was given to the Denver Select Choir; the second, \$1,500, to the Pittsburg, Pa., Cathedral Choir, and the third, \$1,000, to the Ravenswood, Ill., Choral Society. Mr. Watkins was the Conductor of the Scranton Oratorio Society which won first prize in grade one. He is a man of force and precision in his conducting, always having his chorus under perfect control. He displayed a very high musicianship in his interpretation of the four choruses rendered. Mr. Henry Housley (whom the people of Utah will remember as one of the competitors in the Choral Contest at the Eisteddfod some years ago) was the conductor of the Denver Select Choir, which carried off the first prize in grade two. He is known as a composer, organist and conductor, a man of great musical ideas, and one of our best known conductors.

It was an invaluable opportunity for a person interested in choral work to hear the competing choruses. Surprising as it may seem, there was marked difference in the interpretation of the choruses by the various conductors, and right here is where a display of the true characteristics of a great conductor are employed. Even in the matter of tempo they were at least twenty points at variance. It was a pleasure I shall long remember, and one very much appreciated and enjoyed.

During the week of the choral contests, there were three of the great standard oratorios given. *The Creation*, by Haydn; *Caractarus*, by the modern English composer, Elgar, and the very great and well known *Elijah*, by Mendelssohn. Three of the competing societies did the chorus work assisted by the regular Exposi-

tion orchestra of one hundred pieces. On account of the unfavorable position of the chorus, being far back on the platform behind the orchestra, the choral work was impaired, but the orchestra was magnificent, well balanced, with the necessary supply of strings and wood wind.

The Saint Louis Exposition has the largest organ in the world. After the close of the Fair, in December, it will be removed from Festival Hall to Kansas City, Mo., where it will have a permanent place. Each morning at 11 o'clock, there is an organ recital given on this great organ, for which the small admission fee of ten cents is charged. Some of the greatest organists in the United States have been engaged to give recitals on this organ, and the greatest of them all, Alex Guilmont, the veteran French organist, is engaged for a series of twenty recitals. Music has been well cared for at the Fair. There are numerous military band concerts, almost every day, free vocal and instrumental recitals, in the various state buildings, symphony concerts by the Exposition orchestra, in Festival Hall, three times a week, and various lighter forms of music always in progress.

It is a matter of sincere congratulation that the Exposition officials have deemed it wise to provide music in its higher forms for their visitors, and all who attend the Fair may have an opportunity, outside the realm of opera, of hearing the master's greatest works, by artists in their special line.

[When it is remembered that last year more than twenty-six million dollars in ore were taken out of the mines of Utah, and that every month in the year half a million dollars or more are distributed to Utah mine owners, in dividends, the magnitude of our mineral wealth is partly comprehended. It is, therefore, specially fitting that at the world's great display of wonders, at St. Louis, Utah should include a machine showing the process of separating gold from its base surroundings. The marvelous power exerted by this mysterious machine is a source of much wonderment to all who visit Utah's fine and famous mineral exhibit, in the Palace of Mines and Metallurgy. We present herewith an enthusiastic description of it as seen by an Eastern writer. Young men who may not have the privilege of seeing this machine in St. Louis may have the

opportunity in Salt Lake City, as it will likely be placed in the School of Mines, in the University of Utah, after the Fair closes.—EDITORS.]

III.

THE CONCENTRATOR AT THE UTAH EXHIBIT.

BY W. C. M'CARTY.

Gold, silver, copper and lead, that have rested in the same ore since the world began, separate themselves at one of the unique exhibits at the World's Fair, and seemingly of their own volition, and before the eyes of the visitor, carry themselves, in a most mysterious fashion, to compartments that man has prepared for them.

There is always something fascinating about grains of bright and shining gold, and doubly so when the metal is displayed in great quantities. This may be seen in Utah's great exhibit in the Palace of Mines and Metallurgy, where, at the same time and place, may be inspected one of the most mysterious machines that the ingenuity of man has invented. Not alone may the visitor look, but he may touch and examine at will, and even more. He will be given a quantity of the precious metal to carry away with him to do with as he will, and the souvenir is not without value.

The metal, after all impurities have been extracted, is carefully placed into small glass phials, and these are given absolutely free to visitors. All of the metal may not be pure gold. But there is gold in each little bottle, and some of the bottles contain gold that will sell for as great a sum as five dollars.

The mysterious machine where this transformation of the metals takes place is called the New Concentrator, and it represents absolutely the latest and most perfect machinery to be found in mining enterprises. The machine is no toy. It is a practical thing, and does its work perfectly. It was installed at a cost of more than \$20,000. Every day it may use up five tons of ore that is easily worth on the market \$50 a ton, and the product is given away to anyone who visits the Utah exhibit, and will accept this unique souvenir of the Fair.

The great machine, which stands 30 feet in the air, and is

built of burnished steel, copper and silver, is endowed with an intelligence in classifying ore that the human mind can never acquire. It appears to exert a secret and mysterious power over the metals, and in compliance with its wishes, the particles separate and scamper helter-skelter to the homes prepared for them. The ore that is fed into this wonderful concentrator comes from the Cactus mines owned by Sam Newhouse, in Utah, and the exhibit is made not only to show the workings of the machine, but also to show to the world the richness of the ores of that state. It has been claimed that no area of equal size in the world, can produce so varied an assortment of rich ores as can that wonderful state.

The concentrator does not resemble any machine that was ever made. Long, burnished steel tubes spread out over it, and run from the top to the bottom. They cross and re-cross like the tentacles of an octopus. Through these tubes pass the ores, mingling with the water, and, assisted by it, separating and going on their way to the places assigned for them. When the ore reaches the World's Fair grounds, it is just as it comes from the mines. Barring occasional streaks of gold-bearing quartz or silver, lead or copper, the ore does not differ greatly in appearance, when viewed by the unpracticed mining man, from the limestone and sandstone quarried in Missouri and Illinois. The ore comes in chunks the size of a man's head, and even larger. Below the machine is a powerful crusher. The chunks of ore are crushed to particles which the expert in charge of the machine says are the size of "pea gravel." The crushed ore falls into a bin, and is carried to the top of the machine, in a kind of elevator contrivance. One can look through the glass sides of this elevator, and see the shining ore in the series of buckets. The gravel is forced from the bin to the top into a big revolving, round screen, with comparatively large meshes. From this screen there are two pipes; one carries away the product that goes through the screen, and the other takes away the larger pieces, and returns them to another crusher that reduces the ore to a finer state, and frees whatever metal may yet remain. The particles that get through the screen are carried through a long, slender tube to jig No. 1, an oblong box with a false bottom made out of coarse screen. The box is

filled with water, and a pump at one side agitates the water against the bottom, and carries the heavy and valuable metals to the bottom of the screen, while the stone and waste material are permitted to escape through a pipe, and are carried away. From this first jig much pure metal is obtained.

There are four jigs. In each successive jig, the screen at the bottom possesses finer meshes, and the particles that go through them are smaller. The pieces that do not go through are carried off and contain nothing of value. In each jig quantities of "concentrates," as the metal thus separated is termed, are collected and carried to receptacles prepared for them. The jigs occupy space down near the floor, and each is fed from a separator that corresponds to it in number, and is perched high up in the mysterious machine above it. The force of gravity, and the liberal supply of water, carry the crushed ore down into the jig. From the last separator, when the ore is reduced to merely sand, the product is carried down to a large table about five by eight feet. This sand, while rich in ore, was always simple waste until this marvelous machine was invented. Now every particle of valuable ore is collected and saved, and only the worthless sand is carried away with the water.

This table is the spectacular part of the entire process; here, on a slightly inclined surface, and within a few feet of the reach of the visitor, the metals all align themselves, and in the journey across the table they separate themselves and form a rainbow of color that is marvelously beautiful. The surface of the table is covered with a dull colored linoleum. Small cleats of wood are nailed on the surface of the table, lengthwise. They reach upward not to exceed a quarter of an inch. The table slants just a trifle, and is shaken lengthwise at the rate of 240 strokes per minute. The dull, colored sand reaches the table through a long tube from the last separator, and is spilled on the upper corner. A stream of water comes down through the same pipe. The vibrations of the table carry the sand diagonally across it. The water that accompanies the sand accelerates its journey. The heavier metal clings more tightly to the water-covered linoleum, and is carried the entire length of the table. The sand from which all the metal has been freed is quite light, in comparison, and takes a

shorter course, and is thrown into a vat and is carried away as waste.

It is around this table that the World's Fair crowds of visitors linger and marvel. The gray-colored stone comprises the larger part of the mass. The upper edge of the table appears to be covered with a wide and beautifully colored ribbon. This is a series of streaks of the metals as they align themselves. The gold, being the heaviest of all, forms the outer edge. Its rich, yellow tinge stands out in bold relief against the gray of the silver, the next heaviest metal. Then comes a strip of brown copper, and a strip of black lead. There are other metals mingled with these four most important commercial metals, and they combine to make a beautiful screen, as they are partially held in suspension in the film of water that covers the entire table. The "concentrates," as the product is termed, is placed in small glass phials, and is given free to visitors, and there are always plenty around while the mysterious machine is in operation.

At the conclusion of the World's Fair, the plant will be installed in the Utah School of Mines. The idea was evolved by Mr. S. T. Whitaker, Utah's Executive Commissioner. Dr. R. H. Bradford, of the Utah School of Mines, is in direct charge of the operation of the plant.

THE POWER THAT HOLDS.

If thou art worsted in the fight,
 Art scarred, and faint and worn,
 Remember, from defeat like this
 The greatest strength is born.

Or, if upon the rampart high
 Thy standard waves amain,
 Guard well the fortress thou hast had
 Courage and zeal to gain.

To strive and lose—to fight and win,
 Armored thou still must be,
 God-given the power that holds thee firm
 In loss, or victory.

—*Selected.*

SOME LEADING EVENTS IN THE CURRENT STORY OF THE WORLD.

BY DR. JOSEPH M. TANNER, SUPERINTENDENT OF CHURCH SCHOOLS.

The Battle of Liao Yang.

The battle of Liao Yang, fought during the closing days of August, (beginning the 24th, the day of the christening of the Czarevitch, and concluded September 3), and the first days of September, will stand forth memorable in the great battles of the world as one of the epoch-making encounters of history. If the Japanese should finally prove victorious, and force Russia into the acceptance of humiliating terms of peace, some one of the battles, during the present war, will stand out as among the decisive battles of the world. It will be the demonstration of the military superiority of an Asiatic over a European race. Just what was the loss to these great armies during the days of the intense struggle will, perhaps, not be known for some time to come. It was early stated that the Russian loss would reach something like seventeen thousand. Later estimates fixed the loss of the two armies at fifty thousand.

Again, it is difficult to say just how many soldiers were engaged in the fights about Liao Yang. According to reports, the Japanese had something like two hundred thousand men; and, from the reports given to the world from St. Petersburg, the Russians had about one hundred and seventy thousand. This report, however, from St. Petersburg was given out some weeks before the battle took place, and it is known that the Russians were sending recruits as rapidly as possible to Kuropatkin's support. Again, it is known that the Russians have given out estimates of their

fighting strength in Manchuria below the actual number of men. This has been done, it is said, with the intention of alluring the Japanese into battle at places thought by the Russians to be impregnable. Taking, however, a conservative estimate, there must have been nearly four hundred thousand men on both sides.

In our own Civil War there were many battles in which large numbers of men were brought into action, but our battle fields were not so densely covered. The whole number of troops on both sides at Gettysburg, for example, did not reach one hundred and sixty thousand. In the war between France and Germany in 1870-1871, the forces both at Metz and Sedan were very large. At Sedan, there must have been four hundred thousand men. The greatest number of men, however, that has been marshalled together in recent times was at Leipsic where the allied forces had two hundred and ninety thousand with which to oppose the one hundred and fifty thousand under the command of Napoleon. This would make the battle of Leipsic, in point of numbers, exceed that of Liao Yang by forty thousand.

Although the army of the Japanese exceeded that of the Russians by at least thirty thousand, the position of the Russians was far superior to that of the Japanese, the latter being compelled to fight Kuropatkin on his chosen battle ground. The hilly country about Liao Yang made it an excellent position for defensive tactics, so that the strategic advantages of the Russians far outweighed the superior numerical strength of the Japanese; and it may fairly be said that the latter are entitled to the credit of superior military ingenuity and heroism.

Kuropatkin, on the other hand, is praised for his ability to extricate himself from a complete surrender or annihilation. He has succeeded in withdrawing his troops to the city of Mukden; but as this city possesses no military advantages, he must select some point north of Mukden at which to concentrate his forces for another great encounter. The Japanese were not in a position to follow up their dearly bought victory, as their men were in absolute need of rest, and supplies had to be brought up for the support of the army.

It was hoped, by the Russians, that the battle of Liao Yang would result in a Japanese repulse. Orders have now been given

to forward great numbers of soldiers from Russia to the front, in the hope of saving Harbin, the most valuable to Russia of all Manchurian cities. With the loss of Harbin, the Japanese would be in complete control of Manchuria, and have Port Arthur and Vladivostok at their disposal. It looks very much as though there might be two months of hard fighting before the Japanese could reach Harbin, especially if the Russians are largely reinforced by recruits from the west.

A Japanese Balance Sheet.

The Vladivostok fleet played great havoc with neutral ships engaged in commerce with Japan. The losses to Japan through these raids have been very great, as Japan was very greatly handicapped by the necessity of keeping the main part of her fleet at Port Arthur, to meet any emergency in the last days of the siege. As soon, however, as the Port Arthur fleet had been practically demolished, in its efforts to escape on the 10th day of August, Kamimura was detailed with a sufficient number of ships to engage successfully the Vladivostok fleet, in any future raids it might undertake. That fleet was caught and also demolished; and what is remarkable about the naval battle between the Japanese and the Russians, is the sinking of the Russian battleship *Rurik*, four hundred of whose men Kamimura rescued from a watery grave.

To understand the appearance of this international balance sheet, one must go back to the war of 1894-5, between China and Japan. Russia at that time did not at all appreciate Japanese victories; and Russia, therefore, did all that she could to humiliate Japan by cutting off every possible Japanese advantage, in the treaty that followed the war. The Russians were really guilty of some bulldozing, and menaced Japan, and embarrassed her at every turn.

In 1895, the Japanese had sent their high commissioner to Chefoo, a Chinese port, to sign the peace protocol, the minutes of an international treaty or other political understanding. In order to intimidate the Japanese and make them appreciate Russia's naval greatness, the Russians cleared the battleship *Rurik*, which the Japanese have just sent to the bottom of the sea, for action. The *Rurik* at last got the opportunity which she seemed so anxious to have nine years ago. So far as the *Rurik* is concerned, the bal-

ance sheet is complete, and Russia has been taught that "he who laughs last laughs best."

A Question of Citizenship.

A very interesting question of citizenship arose in this country, as it was announced that Mrs. Florence Maybrick had set sail for the United States. It will be remembered that Mrs. Maybrick, an American girl, married an Englishman, and left her own country to make her home with him. According to an arrangement between Great Britain and the United States, such an act would make her a citizen of the former country, her citizenship being determined by the citizenship of her husband. After they had lived together for a while, she was convicted of having killed him, by means of poison. Her sentence was commuted from one of death to one of life imprisonment; and after she had served some fifteen years in an English prison, she was released.

Her case was one in which the people, both in this country and in Great Britain, took, for many years, a lively interest. In the United States there was quite a strong and ever-growing conviction that the woman was innocent of the crime of which she was convicted. That opinion was also shared by some English people, especially by the Lord Chief Justice of England, who was her attorney at the time of the trial, and before he was promoted to the bench. The profound respect in which the judgments of courts in Great Britain are held is so great that it is hardly possible, in this country, to appreciate the reverence that Englishmen have for their judicial procedure.

The question now, however, arises: "Is Mrs. Maybrick, under the terms of our statute, entitled to admission into the United States?" The statute forbids admission into the United States to those "who have been convicted of a felony or other infamous crime or misdemeanor involving moral turpitude." Our international law provides that when a woman resides in a foreign country with a man to whom she has been lawfully married, and who is himself a citizen of that country, the citizenship of the woman is determined by that of her husband.

It will be remembered that Nellie Grant married Algernon Sartoris, a British subject, and lived with him until his death, in

1896. In 1898, Congress passed a bill conferring upon her American citizenship. Whether the course was absolutely necessary has been a question of some doubt. It would seem not, from a ruling given by Secretary Hay, who has held that when an American woman, whose citizenship has been changed by marriage, is divorced (which for purposes of retaining citizenship would be equivalent to death), she is entitled to resume her citizenship in this country, provided her conduct expresses the intent to make the United States her future home. Mrs. Maybrick has enjoyed the sympathy quite generally of this country because of the belief in her innocence. Her landing was felicitated, and she will undoubtedly be the recipient of considerable popularity.

Another Reason Why Our Sympathies are with Japan.

In countries like the United States and Great Britain, national sympathies towards foreign countries are based very largely upon the treatment which those countries accord to their citizens. No despotic country could ever stand very high in the favor of the people of the United States. Liberty of action and personal rights are so dear to us that we are deeply in sympathy with the inhabitants of those countries that are ruled in a spirit of despotism.

There is a general tendency towards liberty of action, in emigrating to and becoming citizens of foreign countries. A Russian cannot become a citizen of the United States without the imperial consent of Russia. If he did so, he would be liable to the loss of all his civil rights; in other words, if he had property in that country, he could lay no claim to it. He could not enforce the payment of debts due him. He would be subject to perpetual banishment from the empire. If he ventured to return to Russia, he would be deported to Siberia. Jews who come to this country are not allowed even to enter Russia again without special consent.

There is no treaty between the United States and Russia respecting the subjects of the Czar who become American citizens. A Russian who becomes an American citizen must take his chances, if he returns to Russia. Our country could do nothing for him. Of course, as a rule, none care to return. It is to be hoped that Russia will see her way to accord something to the demands of modern civilization to the subjects of that empire.

EDITOR'S TABLE.

SOCIAL DUTIES.

The improvement associations have local missionaries set apart by the bishops of the wards. The work of these officers is of great importance, and by proper care can be made very effective. In line with this work, and which should also be considered by our associations, are the social amenities due to strangers, and that we owe to each other. Not only are our young people frequently thoughtlessly neglectful in these respects, but this carelessness extends to the people of the ward as a whole, including the teachers and ward officers, whose special duty it is to look after these things.

It has become so customary to look out for oneself, to be independent, that the thought of showing anxiety for others, or that any one in our midst could be in a dependent mood, seems not often to arise in our minds. This has led to an apparent coldness and lack of sociability among us which has caused offense to many of our friends, and been a stumbling block to strangers even of our own faith.

I call to mind that not long ago, a young lady was desirous of obtaining a passage to England. Against much prejudice in her native land, she had joined the Church, embracing the gospel against the wishes of her friends. She had come to Utah, and now, after living here several months, she felt as if she were in a foreign land among strangers, and had concluded, therefore, to return to her old home. Enquiring as to the reason for her dissatisfaction, it was learned that she had been here for six, seven or eight months, and had not made a single acquaintance among the

Latter-day Saints. She had found employment with people not in the Church, and had never been invited into the home of a Latter-day Saint. She went to meetings, but no one ever shook hands with her; no one took pains to enquire who she was, where she was living, where she came from, or where she was going. She was looked upon as a stranger, and in turn looked upon others as strangers, and had not the adaptability to come into the confidence of any Latter-day Saint. Hence, she became thoroughly discouraged, not to say disgusted, and concluded that if this was the reception and treatment she was to receive from the Saints, after having been turned away by her friends when she received the gospel, having joined the Church for the love of its principles, and having faith in its people—if this was to be the treatment, she wanted no more of it.

It may be that the young woman in this really sad case was to blame for not insisting on being received, for not being independent and taking hold of affairs without aid, but all are not constituted that way, are not aggressive, but it is evident there was much fault, not in our social organization, for that is well-nigh perfect—with our teachers, and the priesthood quorums, our ward improvement, Sunday School, and women's associations—but in the execution of its arrangements, in the performance of duty by officers, and in the social amenities of men and women chosen for this important labor. All that the young woman needed was a kind word, some one to say, "How do you do? What is your name? Where are you living? Are you a member of the Church?" and upon learning that she was alone in the City of Salt Lake, without father, mother, sister or brother, friend or acquaintance, some one to ask her to pay them a visit, or offer her some kindness, or show some interest in her, in her lone condition.

Of course, there are many examples, where proper action has been taken by officers of the Church or its organizations, to offset this one case where inattention was shown; but that there should be any neglected person among this people is both needless and wrong. One case is more than should ever be found, but I comprehend that there is among us too much indifference to those around us. We not only neglect in this way our neighbors who are strangers to us, but we actually neglect, criminally when it is

really considered, our own people who should receive some notice and attention from us.

The city people have become accustomed to living near neighbors for years without associating together. There are instances where good people, well acquainted in business and upon the street, have lived neighbors for twenty-five or more years, and yet not invited each other to their homes, to take dinner together, nor to have a social hour or evening. They live so near each other that they can almost shake hands, from door to door, yet never call, nor associate together; they are perfectly exclusive. That is not a wise nor a good way, especially when, as Latter-day Saints, we should be looking after the welfare of mankind, by preaching the gospel in word and in deed. Would it not be much better if we arranged a little dinner, or invited our neighbor to come and join us in a little social, to become acquainted and make him feel we are not strangers to him, nor he to us? And let us remember the definition which Christ sanctioned of neighbor, as well as the requirement: He that sheweth mercy unto me is my neighbor, and the commandment is: Thou shalt love thy neighbor as thyself.

I hope we shall do better. But there is really little sociability among us, and there is an exclusiveness that is not in keeping with the warmth of the gospel. We do not think enough of each other; we do not care for each other; we take little or no notice of each other; and finally, we pass each other on the street without the slightest recognition. We scarcely bow to a brother, unless we are really intimate with him. That is not the spirit that belongs to "Mormonism." It is contrary to that friendship and sociability that ought to characterize Latter-day Saints. I believe in the broadest, most charitable, the kindest and most loving, spirit that it is possible for broad-minded and big-souled men to exercise or to possess; and that this spirit ought to be the spirit possessed and diffused by the Saints everywhere.

Let us, then, gather in the honest in heart, and treat them and each other with the spirit of warmth and love characteristic of the gospel. Then talk about the unfortunate, the drunken, the weak, the erring! Do not shun them, either. They ought to be saved as well as everybody else; and, if it is possible, let us save

them, too, as well as the worthy, the good and the pure. Let us save the sinner, and bring him to a knowledge of the truth, if possible.

Our Mutual Improvement Associations are invited to make a specialty of this social work; the bishops should lend their aid to the officers in selecting and setting apart capable and experienced missionaries, as well as ward teachers, who should devote their energies, among other things, to the development of a more social spirit among the people. The indifferent youth as well as the stranger and the friendless, in our midst, should be made welcome at our gatherings, and be induced to feel at home among the people of God. And then, let it be remembered, every family, every person, has a duty in this line. Because men or women are not ward or association officers is no good reason why they should be exempt from the common social amenities of life, nor why they should not be subject to doing good temporally, spiritually and socially.

JOSEPH F. SMITH.

“THE LESSER PRIESTHOOD”

Is a work of 196 pages, just issued by the press of the *Deseret News*, and written by Prof. Jos. B. Keeler, of the faculty of the Brigham Young University, Provo, Utah. It is designed for the use of the Church schools and priesthood quorums, and is a compilation of authentic statements concerning the subject which it treats. The notes and references on Church government are especially valuable, classified, as they are, and subdivided for the use of students. Each chapter contains a review and supplementary work, the whole being an excellent arrangement for study. It contains also a chapter on each of the auxiliary organizations; and, best of all, a brief concordance of the Book of Doctrine and Covenants, the most extensive heretofore published. The book is on sale at the Deseret News Book Store, price 50c.

OUR WORK.

"FIVE ESSENTIALS FOR A SUCCESSFUL SUPERINTENDENT."

Elder Preston D. Richards, to whom this subject was assigned spoke as follows in one of the officers' meetings of our late conference. Ward presidents may well apply the remarks to themselves until the "Five Essentials for a Successful Ward President" shall appear in the next number of the ERA:—

I believe it is understood that I am expected to approach this subject from the view-point of a ward president, and, therefore, if you do not see eye to eye with me, I will not attribute it to your defective eyesight so much as to the fact that we are viewing the elephant from different view-points. I have not attempted any classification of my points, with reference to their relative importance.

Now, of course, the spiritual condition of the person, as referred to in the first session of our conference yesterday, must be right; and without that condition, it is of little use for us to consider further the essentials for a successful superintendent. If he is lacking in that one, he is not even fit for consideration in any line, as I look at it.

The first essential that I have chosen, is the power to enthuse. This essential is beautifully illustrated, I consider, in this conference. There is not a member present who will go away from this conference and feel that he has not been enthused by our general superintendency. There is not one who will not go away with a greater determination of accomplishing what the spirit of this work demands. The superintendent comes in contact with the ward presidents, and should have the power to enthuse them. In order to have this power, he must be enthusiastic himself; and then, when the ward meetings are called, he will have the ability, through contact, by what he says and does, so to impart the spirit of this work unto the ward presidents that they will carry this spirit to their respective wards, and the members of the associations will partake of this spirit of enthusiasm. The result will be that the presi-

dents will be energetic workers, and they will be anxious to make their association one of the leading associations, or, at least, see to it that it shall not be the last; also, through their enthusiasm, they will make their association popular. Young minds hunger after what is popular; and it is just as natural for them to rally around anything that is popular, as it is for them to be repulsed by anything that is dry, unpopular and uninteresting.

Under this heading of power to enthuse, I have always considered that at least the superintendent must possess this power to the extent of being thoroughly alive to his duties. If he is, I believe, then, that original thought will find root in his mind, and these original thoughts, plans and schemes, which are absolutely essential to successful mutual work, will be imparted to the ward presidents, thereby making the work more interesting and attractive to the workers in the associations. There is no need of a man's enthusiasm getting away with his judgment. Of course, we will have to see that he has good judgment with his enthusiasm. Furthermore, he must have enthusiasm combined with good leadership, that his officers will be pleased to rally around him, and anxious to accomplish the plans that he dictates and suggests. Without this faculty of leadership, it will be difficult, indeed, for the superintendent to successfully accomplish his work.

The second essential that I have chosen for a superintendent, as expressed in the language of Emerson, with the substitution of a few words of my own, is: "The chief want of a superintendent is someone to make him do the best he can." Of course, I grant that we ward presidents are the most perfect men on earth, and that we spend time lying awake nights trying to think up schemes to interest the young people, and to build up the association; but, for the benefit of superintendents, I would suggest that there is still room for improvement, even in us ward presidents. I have just finished reading a book, and the text which manufactured the hero of this book is this: "When bull once takes hold, all heaven and earth can't make him let go." I am not desirous of introducing bulldogism into the mutual work, but I consider that this characteristic is an essential for the stake superintendent. This comes right in line with the ability to make us do the best we can. When a plan is suggested by the superintendent, and when it is adopted at an officers' meeting, by all the ward presidents assembled, the superintendent should not be satisfied with that alone, but he should hold on to that plan or scheme, until he has seen it established in every association in his stake, not because that one plan is so absolutely necessary to the welfare of the associations of the stake, but for the moral effect.

Let the ward presidents get the idea, at the outset, so thoroughly that they will never forget that whenever the superintendent once takes hold of a proposition that is good, all heaven and earth cannot make him let go until he has seen that scheme established in every organization in the stake; and let them not treat the plans of the superintendent with indifference, and feel that they can carry them out or not, as they please; because, I want to tell you, with all our perfections, we are a pretty lazy lot of fellows, we ward presidents. But the laziest of us may be the best material that the superintendent has to work with. We are all acquainted with the fact that sometimes the horse on the turf that is the laziest, and that, if he is permitted to have his own way, would never get farther than the half-mile, when the other horse has completed the race, if he is kept under the lash of the rider, and made to do the best he can, in many cases he will win the race; and not only that, but he is the best material among the competitors, and so are some of us. Some of the best horseflesh you have in the associations are men who, if kept in the line of duty, may be made to come out a neck, at least, ahead of all the rest of the associations in your stake, if you, as the driver, only keep them under the lash.

The third point that I have selected is the faculty of suggesting without discouraging. The driver of that horse, to which I referred, must be a man full of tact, or, perhaps, with all his horse's good traits and qualities, he will balk. If the superintendent has not the tact of suggesting to the ward presidents the things they should adopt, without discouraging them, without antagonizing, the very thing they are going to do is to show the superintendent that they do not have to, nor are they obliged to, comply with his requests. I say that is an absolute essential, and if the superintendent has not the ability, then he is decidedly deficient. He must not only have the power to suggest without discouraging, but also the power to suggest, and at the same time enthuse with the spirit of the work, and make the president of the association feel in such a way, that his greatest desire will be to try that scheme, and prove if it be all right.

The fourth essential that I have chosen is the spirit of discernment, and I have subdivided that:

1st. The superintendent must be a man who is able, to use a common but expressive saying, to size up a man. One of our stake presidents has said that it is a very easy matter to get a man into a position, but a mighty hard thing to get him out. The superintendent, then, should be a man who is able to discern, in the prospective officers under his jurisdiction, their good traits; what they are good for, their ability;

in short, he must be a man who is able to "size them up," and know what they are good for, before getting them into a position, because if he once gets them into position, it is going to be hard to get them out, if they are trying to do their duty. And if they are defective in some of the things I mentioned, and yet seek to perform their duty, under these circumstances it will take all the superintendent's time to see that they properly perform their duties. Therefore, it is necessary to see that the superintendent has this faculty, in order that he may be able to select his aids. The superintendent alone is not able to visit all the associations in his stake, and see that each one is properly carrying out the plans adopted, and that they are all working, at least. That work is left to his aids, and that is why this office of aid was created. The superintendent's duty is to do as the name of his office implies, to supervise—to supervise the aids, and see that they are attending to their duties, and the aids will see that the ward presidents are doing their duty. Therefore, the aids also must be of good material, and the superintendent must be a man who is able to see which of his prospective aids are of good material.

2nd. He must be a man who is able to discern, in an association, its weaknesses, and also its strong points. Right here, let me suggest, that if you want to approach us ward presidents effectively, so that we will carry out your propositions, you must be a man who is able to discern in our associations our strong points, and also our weaknesses. Spend about five minutes bragging us up for our strong points, and about half an hour pointing out our weaknesses, and we will feel better towards you for it. That is generally the case. I do not say that it is a principle that should exist, but it does exist, and you have to deal with it as superintendents. I do not consider that a superintendent is justified in coming to our ward associations and commending us on our good points without, whenever he does so, he points out our weaknesses; and it is a duty of the president to keep before his mind this question—perhaps paramount to all other questions—Where are our weaknesses? If we are hunting for our weaknesses, there is a chance for progression; but if, as presidents, we become drunken with the idea that our associations are perfect, we are almost sure to fall into the rut of retrogression.

3rd. The third point, or subdivision of the "spirit of discernment:" The superintendent must be a man who is able to discern within himself, through the process of retrospection, when he becomes a clog in the Mutual Improvement Association machinery. It is an easy matter to get a man into position, but it is a hard matter to get him out. There

is no more effective way for this important thing to be accomplished than for the superintendent himself, when he proves to the satisfaction of himself, and has proved to the satisfaction of the stake presidency, that he is not capable of a thorough discharge of the duties of his office, to take the initiative. A man may possess all these attributes, all these essentials that I have mentioned, and yet if he does not possess this last, I consider, as a ward president, that he is hardly fit to be a superintendent.

I consider that there are a very few things among us as a people that are more deplorable than our tardiness. It is becoming almost traditional that our meetings do not commence until half or three-quarters of an hour after the time set. This was beautifully illustrated in the example given yesterday, in which it was stated that the ward president said the session commenced at half-past seven, but that he did not need to be there until a quarter after eight. By the way, I might call your attention to the fact that the stake superintendent, who was there upon that occasion, did not tell us at what time he called together his last officers' meeting, when he presided. The brethren will pardon this apparent reflection; it is not a reflection. I only mentioned it to illustrate a point. If our officers' meetings are not commenced on time, every ward association represented will partake of the spirit of tardiness, and will carry that spirit to the different organizations of their stake, and in this way, to an extent, the stake superintendent himself will be directly responsible for the tardiness. I consider that any superintendent who approaches a meeting-house fifteen minutes after a meeting has been called (M. I. A. meeting) will do that association much more good by turning around and going home, rather than go to his association meeting fifteen minutes late, because of the bad example he would set to that association, which would do more harm than anything that he could say or do to accomplish good.

TALK ABOUT THE ERA.

This number ends volume seven of the ERA. Both the publishers and subscribers who have upheld them by loyal support, have cause for congratulation over the successful work of the past. The prospects for volume eight are bright. We invite our subscribers to read the prospectus in this number, and to forward their subscription for volume eight on the blank provided. Please attend to this now, without delay. It will facilitate the work of the office, and prevent the subscriber experiencing any failure to receive future numbers.

Presidents of associations should make immediate arrangements to canvass their wards, and to get the per cent of subscribers (five per cent of the Church population) that will insure their association a return of twenty-five cents for each subscriber. A day now is worth a week in January. Get the matter off your hands, so that it will not interfere with your association work, and so that subscribers may have the benefit of the numbers as issued. All the officers are expected first to become subscribers. There will then be little trouble to induce others to take the magazine. The large and valuable Manual (worth fifty cents) is sent free to each subscriber.

It has been observed that where the ERA is well patronized and read, the associations are up-to-date in all their work. The magazine is popular with the readers and thinkers in the Church, and it is the design to make it a worthy representative of the most thoughtful, as well as the favorite with the boys and young men who love clean, entertaining and useful reading. Its pages are open for all who have ideas of value and interest to the youth. In closing the present volume, we are grateful to the Lord for the success the ERA has achieved, and to our friends for their loyal support, a continuation of which we kindly solicit.

Here are a few sample comments on the IMPROVEMENT ERA, by some who have read it. We have only space for a few out of many:

"They Say:"

"I find its contents both interesting and elevating."—*George R. Williams, Jackson, Miss.*

"I am a new subscriber, but from now on, I intend to be a faithful one."—*W. R. Bullock, Salt Lake City.*

"I appreciate the efforts of the editors of the ERA in behalf of the young. The talks to young men have been of the greatest value to me."—*Shirley H. Johnson, Colonia Chuiachupa, Mexico.*

"I have read some of the ERAS. I find them very fine reading, and although I am not a 'Mormon,' they are good enough for me."—*Clifford Van Hausen, Schuyler, Neb.*

"I have always prized the editorial department of the ERA as worth many times the price of the magazine. A monthly chat with the President of the Church on what he thinks best for the young men, is a rare privilege, and a worthy feature."—*Newel K. Young, Colonia Pacheco, Mexico.*

"I read the ERA and enjoy it very much."—*Lorenzo Swenson, Montpelier, Idaho.*

"Every article in the March number interests me very much. The ERA is a fine paper, well worth the money."—*E. G. Whitwood, Spanish Fork, Utah.*

"I am very much interested in the ERA, especially do I like the talks to young men, and the editor's department."—*Albert Zollinger, Marysville, Idaho.*

"It is surely what it professes to be—an IMPROVEMENT ERA, and a missionary. It has my best wishes."—*S. C. Young, Blue Water, New Mexico.*

"The ERA is a welcome friend in the mission field, and is indispensable to the progressive and thinking Latter-day Saint."—*O. H. Bybee, W. M. Waddoups.*

"I consider the ERA one of the best magazines I have ever had the privilege of reading. Its articles are good, grand, and of a high moral character."—*M. A. Stewart, Bisbee, Arizona.*

"Every story printed in the ERA is elevating and educational. I always read the talks to young men. That department alone is worth the price to me."—*John C. Jacobs, Torrey, Wayne Co., Utah.*

"I think the ERA is easily the first of our Church publications."—*Roy D. Thatcher, Logan, Utah.*

"I consider the articles in the ERA both pertinent and timely, embodying all the variety needed to satisfy every class of its numerous readers, and fully answering all the demands of the Y. M. M. I. A."—*Joseph E. Taylor, Salt Lake City.*

"To me the ERA is now 'the best in the land,' as almost every article contains some lesson that is valuable and interesting."—*Lafayette Orme, Tooele City, Utah.*

"I can hardly wait for the next issue."—*Le Roy E. Cowles, Heber, Utah.*

"I read the ERA, and am very much interested in what it contains."—*W. H. Petty, Logan, Utah.*

"Permit me to take this opportunity to heartily compliment you on the excellency of our ERA."—*Richard T. Haag, Paris, Idaho.*

"The young man, or Latter-day Saint, who fails to read and digest the ERA is losing that which cannot be gained by the reading of any other magazine."—*J. Lorin Hatch, Logan, Utah.*

"The magazine is a perfect 'gem,' and reflects much credit upon those directly connected with its management. Not long since, the writer solicited a subscription for the ERA from a brother who replied that his circumstances were such as to render it impossible for him to respond during the present year. I handed him a copy I had been reading, feeling if he was unable to subscribe, I should like him to enjoy with me the results of my subscription. The next day we met, and he thanked me greatly for the loan of the magazine, and stated one article which he had read was worth more than a year's subscription to him. He at once became a subscriber. Wishing you continued success, your brother in the Gospel."—*Jos. W. Musser, Heber, Utah.*

EVENTS OF THE MONTH.

Local—August, 1904.

SEVERE FROST.—A severe frost wrought great damage in Cache, Morgan, Ogden, Bear Lake and other high valleys, on the night of the 21st. Potatoes, and tender vines, were destroyed, and in Morgan the potato crop is half ruined.

THE REPUBLICAN TICKET.—On the 25th, four hundred and sixty Republicans met in the Salt Lake Theatre and nominated the following state and national ticket.:

For Governor, John C. Cutler; for Secretary of State, Charles S. Tingey, Salt Lake City; for Treasurer, James Christiansen, of Sevier; for Superintendent of Schools, A. C. Nelson, of Sanpete; for Attorney-General, M. A. Breeden, of Ogden; for Justice of the Supreme Court, Daniel Newton Straup, of Salt Lake; for Auditor, J. A. Edwards, of Box Elder; for presidential electors: E. W. Wade, Weber, H. P. Myton, Salt Lake, D. H. Cannon, Washington; for Congress, Joseph Howell. There was a spirited contest for the nomination for governor between Heber M. Wells and John C. Cutler, the latter winning on the second ballot, after the withdrawal of James T. Hammond. First ballot: Wells 194, Hammond 52, Cutler 214; second ballot, Cutler 239, Wells 221. James A. Miner, Salt Lake, was later chosen, vice D. H. Cannon, resigned, as presidential elector. William Spry, was chosen chairman of the State Committee.

MINING CONGRESS AND "MORMONS."—The American Mining Congress held its annual session at Portland, Oregon, this year. Among the questions to come up was the selection of permanent quarters. This was considered on the 25th, and an eloquent plea for Salt Lake had been made by Judge O. W. Powers. Lafe Pence, of Idaho, a former Congressman from Colorado, then injected the "Mormon" question into the con-

troversy, with the result that later the permanent quarters went to Denver. Judge Powers held his own in defense of Salt Lake, and declared that Utah will solve the "Mormon" problem in her own way, and to the satisfaction of the country. This sentiment was indorsed, judging by the applause of the largest assembly that has yet attended the sessions of the Congress. Dr. J. E. Talmage made a ten-minute eloquent defense of Utah, in which he fairly blistered Pence with a flow of invective that astonished all who heard him—in very polite language he practically called Pence a liar, coward and traducer of womanhood. On the 26th, the Utah delegation met and passed resolutions denouncing the vindictive and vicious insinuations of the Colorado delegation which cast a gratuitous insult upon the people of Utah; also the course of the *Portland Oregonian*, which was characterized as "utterly despicable and wholly alien to the ethics of honest journalism." A telegram from Boise by prominent men repudiated the action of Pence, and stated that he does not represent the sentiment of the people of Boise. Judge Powers said that the Utah delegation did not mind the defeat, but objected to the way it was done. Pence's speech, and the way the Utah representatives were treated, was an insult to every woman in Utah. The Rose Club, composed of the responsible people in Oregon, presented Pence with a boquet for his "admirable defense of womanhood," but Judge Powers declared "we have as good women in Utah as in any part of the world." He said further that he would do all he could to keep tourists and strangers from Oregon, and Utah from doing anything financially for the Lewis and Clark fair.

BLACK HAWK WAR VETERANS' REUNION.—This was held in Springville four days, closing on Friday, 26th. There was a parade each day, by the veterans who were camped on the Public square, and who had the free use of the general meetinghouse and grounds. There were sham battles on Wednesday and Thursday, programs at 10 a. m. and 2. p. m., of song, recitation, speech and story, and a dance each night. Refreshments and lunches were served on the grounds. The camp was named Walker, for it was in Springville that the Walker war broke out. Commander-in-Chief J. M. Westwood; Adjt.,-General M. S. Pratt, Provo, and many others, with 2,000 people, were in attendance.

DIED.—In Deseret, Millard Co., Wednesday, 3d, Susan B. Wright, a pioneer of 1847, was found dead in her home. She was born in Clay County, Mo., June 15, 1830.—In Salt Lake City, Friday 5th, Jane R. Hocking, a pioneer of 1852. She was born in Cornwall, England, in 1820; received the gospel in 1850, and came to Utah in 1852.—In Lo-

gan, Monday, 8th, Robert H. Williams, a patriarch in the Cache Stake, and a pioneer of the county.—In Springville, Monday, 8th, Thomas Tew, a pioneer of Springville. He was born June 23, 1833, and received the gospel in 1849, settling in Springville the following year.—At Sweet Springs, Missouri, Tuesday 9th, George G. Vest, who defended the "Mormon" people in the U. S. Senate, while representing the State of Missouri in that body.—In Charleston, Wasatch Co., 10th, Sophia Noakes, a pioneer of Utah, and first woman settler in Charleston, age 86 years.—In Hooper, 11th, Anthony Haynes, born England, Sep. 27, 1827, joined the Church in 1851, came to Utah in 1864.—In West Weber, 13th, Charlotte I. Mills, wife of Richard I. Mills, who came to Utah in 1861. She was 65 years and four months old.—In Salt Lake City, Sunday, 14th, Lucinda Clark Angell, who came to Utah with the second company of pioneers. She was born in Clark county, Indiana, January 15, 1822, and was baptized at the age of 11 years.—In Smithfield, Sunday, 14th, Alonzo P. Raymond, a member of the Mormon Battalion and a pioneer. He was born in Vermont, February 14, 85 years ago.—In Spring City, Sanpete county, Thursday, 18th, James W. Crisp, one of the oldest inhabitants of the county, was accidentally killed by being run over by a frightened team harnessed to a self-binder.—In Springville, Thursday, 18th, Lyman S. Wood, a pioneer of Utah county. He was born in Ohio, April 11, 1832, and was an active worker in the Church.—On the same date, in Panguitch, Mark J. Burgess was killed by being struck by lightning.—In Coalville, 18th, Lucy Stevenson, 86 years old, a first settler of Coalville and Summit county, who came to Echo from Nova Scotia, in 1860.—In Provo, 19th, Joseph E. Page, county attorney of Utah county, born Payson, February 23, 1866. He was a graduate law department University of Michigan.—In Provo, 19th, Samuel Harding, born England, July 29, 1828, joined the Church, March 10, 1847, was married to Janet Stowe, Nov. 14, 1849, and came to Utah in Oct., 1852. He was a policeman 30 years ago in Provo. He leaves 12 children and 108 grandchildren.—In Salt Lake City, 21st, Daniel Stuart, born England, May 3, 1820, came to Missouri in 1847, and to Utah in 1850. He was a staunch Church member, and was a veteran of the Black Hawk Indian War.—In Salt Lake, 24th, Isaac Adams Hancock, of Payson, born Missouri, August 14, 1837, came to Utah in 1849. He was a pioneer of Payson, to which place he moved in 1857.—In Huntsville, 28th, Morgan Powell, a pioneer of Ogden Valley, 85 years of age.—In Salt Lake, 29th, Henry Reiser, a High Priest of the Pioneer Stake, born Zurich, Switzerland, July 29, 1832, baptized May 16, 1859, arrived in Utah, October 5, 1860, was for 44 years connected with the presidency of the German

meetings in Salt Lake. He was a watchmaker by trade, and a man of faith and good works.—In the hospital for the insane, Elgin, Illinois, 29th, David H. Smith, youngest son of the Prophet Joseph Smith, born Nauvoo, Hancock Co., Ill., Nov. 17, 1844. The death will cause sadness in all the Church, as it was hoped he would recover, and come to a full appreciation of the work of his father.—In Salt Lake City, 30th, Samuel Stringfellow, one of Utah's early settlers, born England, 1831, joined the Church in 1856, and came to Utah in 1862.

September, 1904.

VANDALS AT THE TABERNACLE.—During the recital at the Tabernacle Thursday afternoon, September 1, some fifty or more visiting tourists left their seats in the gallery and tried to leave the building without waiting for the end of the program. The doors, as is the custom during recitals, were locked; the ill-mannered throng swarmed down the north stairway, at the east end of the building, and deliberately broke through the double doors, destroying the lock and bolts. The noise attracted the attention of the doorkeeper who was at the south entrance of the gallery, who then made his way to the north side, and during his absence, the impatient throng, which had gathered on the stairway on the south, rushed down and broke open the doors at that place. So much confusion was created that the recital was brought to an end.

THE PRESIDENT'S TRIP SOUTH.—Friday, 2nd, Presidents Joseph F. Smith and Anthon H. Lund, of the Presidency, accompanied by a number of elders, left Salt Lake City for the purpose of visiting with the Saints of Southern Utah, and meeting with them in their regular quarterly and specially arranged conferences.

DEATH OF BISHOP EMPEY.—Bishop Nelson A. Empey, of the Thirteenth ward, Salt Lake City, died Sunday afternoon, 4th, after a slight illness of some two or three days. Bishop Empey, who was one of the best known and most active men in the community, was born in Preston, Ontario Province, Canada, May 7, 1837. In 1840 he went to Nauvoo with his parents, where he remained until the exodus in 1846, when he journeyed westward, arriving in Salt Lake Valley in 1848. In 1855 he was called on an Indian and exploring mission to the White Mountains. For a number of years he held the commission of Captain in Company "A" (cavalry) in the Nauvoo Legion. During the Buchanan war, he took an active part, serving as a messenger between the Echo army and Governor Young. In 1867-68, he performed a mission to the Muddy, in Nevada, and after his return he worked as a contractor on the Union

Pacific railroad. For many years he was one of the presidents of the thirteenth quorum of Seventy, and filled missions to Canada and Great Britain. December 31, 1881, he was ordained a High Priest and set apart as a counselor to Bishop Millen Atwood, of the Thirteenth ward, and after the death of the latter, Elder Empey was ordained to succeed him as bishop of that ward. For many years he had been a member of the Old Folks' Committee, and also was connected with the Deseret Agriculture and Manufacturing Society, first as director, then as vice-president, and later, upon the retirement of President John R. Winder, as president of that Society. The funeral was held in the Assembly Hall, September 7, 1904. In the November number of the ERA will appear a character sketch of Bishop Empey, by Elder John Nicholson, giving some thrilling incidents in his busy career.

STILL ANOTHER CAUSE.—At the Baptist State Convention, held 6th, in Salt Lake City, N. D. Corser, in an address, made an attack on the Church of Jesus Christ of Latter-day Saints, saying that he favored upholding the standard of Christ in Utah, but there was another standard to be worked for, the standard of American citizenship, and the separation of church and state. He further stated that the great power of the "Mormon" Church lies in its commercialism. "If any person in this convention wished to go into the boot and shoe business, the grocery business, sugar, furniture, hardware, stoves, harnesses, farming implements of any kind, clothing, banking, both saving or national, he would have to meet the competition of the 'Mormon' Church. This is the greatest trouble, and until we can break down the commercialism of the 'Mormon' Church, we need not expect to break it down any other way, for that is the power that holds it together."

On the last day of their convention, 8th, the following resolution was passed, which may well be classed as interfering in politics:

Resolved, that we view with great satisfaction the announcement that a political party is to be organized looking towards the emancipation of Utah from the hierarchy of the "Mormon" Church. The separation of church and state is one of the principles of the Baptist faith, a principle that was first enunciated into American life by the staunch Baptist, Roger Williams. In so far as this new party shall serve the ends of righteousness, in our state, and in so far as it shall be free from political greed and corruption, we do most earnestly assert our belief in the Americanism of this old Baptist principle, and assure them of our hearty sympathy and support.

ANTI-MORMON POLITICAL PARTY.—Wednesday evening, 7th, some two score anti-Mormon, disgruntled politicians met in Auerbach hall, Salt Lake City, and discussed the prospects for an anti-Mormon political party

in Utah. Several speeches, in which the Church was accused of interfering in politics, were made. The principal speakers were: Joseph Lippman and William Nelson, of the *Salt Lake Tribune*; Judge Samuel McDowell, Willard F. Snyder and others. Resolutions, to which all who were present pledged themselves, were adopted as follows:

Whereas, an experience of fourteen years since the first material sign of the abatement of troubled conditions here was seen in the promulgation of the Woodruff manifesto, has shown that the promises made were crafty and insincere; that the sought for division of the people on party lines was not carried out in good faith; that both party organizations have been dominated and used for the double purpose of maintaining an ecclesiastical control which had no regard for either, and of preventing remonstrance or opposition by those who favor the free exercise of individual judgment and preference in political affairs; and,

Whereas, the repeated experience, emphasized by events just past, have fully proved this ecclesiastical dominance is all powerful and persistent, and that it cannot be shaken off so long as those who oppose it are divided into hostile camps, but, on the contrary, since such division of the friends and supporters of American institutions, their voices are stifled and their hands are strengthened of the crafty manipulators of the church power and its application to political affairs; therefore, be it resolved;

1. That we will no longer play into the hands of the church leaders by division which simply panders to their desires and purposes.

2. That we will repel with every means at our command the intrusion of ecclesiasticism into politics or the affairs of state.

3. That we refuse to merge Utah affairs in any national party action, since the division thus created paralyzes every effort to Americanize the state.

4. That so far as the affairs here are concerned, any division on party lines is a sham and a farce, every pledge of the ecclesiastical power to refrain from direction in the political affairs of the people, having been shamelessly violated; every pretense of letting politics alone a shameful and shallow mockery.

5. That we will never cease to demand the complete freedom in political affairs, untouched by any taint of apostolic control; that we demand the complete separation of church and state, in fact as well as in name, and that we will repel to the utmost all efforts to perpetuate the ecclesiastical control of public affairs in Utah.

6. That the public schools are the especial pride of the American people; we resent the grasping domination of the ecclesiastical power therein, and pledge ourselves to shake it off at the earliest possible moment. Church control of the schools must go.

We disclaim most emphatically and positively any desire or purpose to attack any church or assail any one's religious sentiments or church affairs; our purpose is as set forth herein, and no other.

Appealing to all fairminded citizens of Utah to sustain us in this our righteous purpose, definitely, surely and forever to separate church

and state, and asking in this the support of every lover of American institutions, we declare the occasion for this to be timely, and the provocation repeated and extreme. Come with us, and let us redeem the State.

Those who were present were: Joseph Lippman, Willard F. Snyder, William Nelson, David Keith, W. Mont. Ferry, H. J. Dinniny, J. D. Wood, W. P. Noble, H. G. McMillan, Charles E. Bell, E. B. Critchlow, Dan Dunne, Isaac Hazelgrove, A. H. Kelley, S. P. Armstrong, W. B. Allen, Rudolph Alf, George R. Hancock, James Black, B. B. Heywood, James Kennedy, J. R. Morris, John A. Street, J. J. Stewart, A. R. Carter, J. W. Cahoon, D. Elliot Kelly, George L. Nye, J. E. Darmer, Samuel McDowell, Frank A. Swenson, A. C. Reese, E. W. Kelly, Henry LaMotte, C. E. Offenbach, G. R. Cleveland, Henry F. Heath, J. J. Myers, Archibald Stewart, and Maurice Stifel.

At a mass meeting of the new party—the “American Party” which *Truth* characterizes as “a snake in the grass, a mean, crawling, despicable thing, a sneak, one of those things which strike in the back and in the dark”—held in the Grand theatre, Salt Lake, Wednesday night, 16th, there was a large number of curious people. Addresses were made by Senator Dubois of Idaho, Judge Ogden Hiles, Hon. E. B. Critchlow and Judge Samuel McDowall, and the movement was officially launched, the party named “American,” the nomination of a full ticket decided upon, exclusive of the Judiciary, and it was decided to have an organization effected in every county.

DEMOCRATIC TICKET.—The democratic State Convention, composed of 524 delegates, was held in the Salt Lake Theatre, Thursday, September 8, and the following ticket nominated: Governor—James H. Moyle, of Salt Lake City; Congressman—Orlando W. Powers, of Salt Lake; Secretary of State—Levi N. Harmon, of Price; Attorney-General—Grant C. Bagley, of Provo; Auditor—J. W. Geiger, of Park City; Treasurer—W. B. Wilson, of Ogden; Superintendent of Public instruction—Nathan T. Porter, of Centerville; Justice of Supreme Court—Charles S. Varian, of Salt Lake; Presidential Electors—Samuel Newhouse, of Salt Lake; Edward H. Snow, of St. George; Fred J. Kiesel, of Ogden. Simon Bamberger was chosen chairman of the State Central Committee.

DIED.—In Farmington, Davis county, Saturday, September 3, Elmira Pond Miller, a Nauvoo veteran and Utah pioneer, born Feb. 14, 1811, in Ohio.—In American Fork, Tuesday, 6th, the funeral of Ann Rowley was held. She was born in Huddersfield, Yorkshire, England, March 22, 1827; joined the Church in 1847, and for many years was an active worker in the Relief Society, Primary and Y. L. M. I. A. of the stake

—In Manti, Friday, 9th, Marian Nielsen, one of the early workers of Sanpete county. She was born Feb. 2, 1871.—In Salt Lake City, Monday, September 5, Marion Thankful Beatie, a pioneer of 1849. She was the daughter of Edward T. and Hannah Crosby Mumford, and was born April 12, 1831, near Salem, Chautauqua county, New York.

Domestic—August, 1904.

BISHOP POTTER AND "THE SUBWAY TAVERN."—An event that has caused a great deal of excitement throughout the religious world was the dedication, Tuesday August 2nd, of "The Subway Tavern," at the corner of Bleeker and Mullburry streets, New York. The dedication was under the direction of Bishop Henry Codman Potter, of the Episcopal Church of New York, who made an address of welcome, and led in the singing of "Praise God from whom all blessings flow." The opening of the tavern is an effort to decrease drunkenness in New York City, by giving to the public a new kind of drinking place, where a man—or a woman for that matter—who drinks, may go without being under the necessity of visiting a place of vice like the ordinary saloon. The idea has been advocated for some time in England, by Earl Gray, and was adopted in the United States by Bishop Potter and others. The tavern is a sort of semi-religious saloon; but, nevertheless, a saloon where all kinds of intoxicating drinks are sold as well as soda-water, tea, coffee, and milk. Under this system, the manager gets a percentage on all the tea, coffee and milk which is sold, but not on the liquors which are to be the best of their kind, (*i. e.* full strength and not diluted with water) and at a moderate price. By the giving of this percentage, it is thought the encouragement of the milder drinks will tend to decrease the sale of intoxicants; but the price of liquor being low, and there being no rule provided against treating, nor against excessive drinking, this is doubtful. If a man becomes drunk, he is not permitted to remain, but even children in their "teens" have been permitted to enter, and have been supplied with liquor.

The opening of the tavern, and especially the part taken by Bishop Potter, has called forth a great deal of adverse criticism from his fellow ministers, and from the public press. The stand taken by them being that instead of decreasing the sale of liquor and drunkenness, it will tend to increase it, since many will resort there on account of the religious sanction given the place, who would not frequent the ordinary saloon. Other objections also are raised. One minister stated, "That a saloon may be conducted in an orderly manner does not reduce the effect of alcohol on the human body, nor its ultimate effects on the mental and

moral nature;" while another stigmatizes the movement as an effort "to put out a fire by adding fuel."

THE STATESBORO LYNCHING.—On Tuesday the 16th, Georgia added another to the many revolting crimes of lynching which are so prevalent in certain sections of the nation. According to the press dispatches, eleven negroes were on trial at Statesboro, Bullock county, charged with the murder of the Hodges family, in the latter part of July. Two negroes had been found guilty and had been sentenced to be hanged, on September 9. After the sentence, the crowd, aided by the deputy sheriffs, attacked the court-house, and in spite of the judge's plea that the testimony of these two men was needed for the conviction of the rest, and in spite of the plea of Rev. Mr. Hodges, brother of the murdered man, they overpowered the militia, (who were armed with unloaded rifles and made little resistance) and captured the two condemned men. The two negroes were then taken out of town about two miles, were saturated with ten gallons of kerosene and burned at the stake, a local photographer taking pictures of the horrible scene. After this diabolical act, the party that same night shot and killed three more negroes, one of whom had lived in the settlement for seventy years, and commanded the respect of all law abiding citizens.

Foreign, August, 1904.

CHRISTENING OF THE RUSSIAN HEIR.—On the morning of the 24th, at the Peterhof Palace, in St. Petersburg, the new 12-day old heir to the Russian throne was christened; he received the sacrament, and was invested by the Czar with the insignia of the order of St. Andrew. Then the bells rang, and 101 guns were fired as a completion of the ceremony. The Czar issued a manifesto in which he addresses the people as follows:

"By the will of God, we, the Czar and autocrat of all the Russias, Czar of Poland, Grand Duke of Finland, etc., announce to our faithful subjects that on this, the day of the christening of our son and heir, the Grand Duke Alexis Nicholaievitch, following the promptings of our heart, we turn to our great family of the Empire, and with the deepest and most heartfelt pleasure, even amidst these times of national struggle and difficulties, bestow upon them some gifts of our royal favor for their greater enjoyment in their daily lives."

Then follows a long list of benefits bestowed upon many classes of the people. The abolition of corporal punishment among the rural classes, and its curtailment in the army and navy, is among the provisions of the official proclamation.

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IMPROVEMENT ERA

ORGAN OF

YOUNG MEN'S MUTUAL IMPROVEMENT
ASSOCIATIONS,

CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

VOLUME SEVEN.

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"What you young people want, is a magazine that will make a book to be bound and kept, with something in it worth keeping."—*President John Taylor.*

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